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RELIGIOUS COMMUNICATIONS.

LIFE AND CHARACTER OF BISHOP HALL.

(Continued from p. 615.)

BISHOP Hall, in the first memoir of his life (an analysis of which was given in your last number), takes notice of his commitment to the Tower, and the subsequent severities which he experienced from the Long Parliament. In his second memoir, entitled "Hard Measure," which I proceed to notice, he narrates these circumstances in detail. This memoir is very interesting; but it betrays occasionally somewhat of sharpness, and certainly is not marked by that distinguished spirit of cheerful acquiescence in the will of God, which we naturally looked for in Bishop Hall. He had been raised to the see of Norwich in 1641: the Long Parliament met in November 1640: and in January 1642 he was committed, with most of the other bishops, to the Tower. Your readers will be pleased to hear him speak for himself, while he points out the true cause of the unjust measures adopted by the commons. The existing forms of church government, and not the bishops personally, were the real objects of their hostility.

"Nothing could be more plain than that, upon the call of this parliament, and before, there was a general plot and resolution of the faction to alter the government of the church especially. The height and insolency of some church governors, as was conceived, and the ungrounded imposition of some innovations upon the churches both of Scotland and England, gave a fit

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hint to the project. In the vacancy, therefore, before the summons, and immediately after it, there was great working secretly for the designation and election as of knights and burgesses, so especially, beyond all former use, of the clerks of convocations: when now the clergy were stirred up to contest with and oppose their diocesans for the choice of such men as were most inclined to the favour of an alteration.

"The parliament was no sooner sat, than many vehement speeches were made against established church government, and enforcement of extirpation both root and branch. And because it was not fit to set upon them all at once, the resolution was to begin with those bishops which had subscribed to the canons then lately published, upon the shutting up of the former parliament: whom they first would have had accused of treason; but that not appearing feasible, they thought best to indite them of very high crimes and offences against the king, the parliament, and the kingdom: which was prosecuted with great earnestness by some prime lawyers in the House of Commons, and entertained with like fervency by some zealous lords in the House of Peers; every of those particular canons being pressed to the most envious and dangerous height that was possible. The counsel of the accused bishops gave in such a demurring answer as stopped the mouth of that heinous indictment."

By way of explaining what may be obscure in the above quotation, as well as of throwing light on those

events in the life of the Bishop which are now to be related, it will be necessary to make a few remarks on the state of public affairs and of popular opinion at the period in question.

The canons, which appear to have been so offensive to the House of Commons, were passed by the Convocation, after the dissolution of King Charles's third parliament, in 1629. They were odious to the House of Commons, and indeed to the nation at large, on several accounts. It was held to be irregular for the king to retain the convocation when parliament was dissolved; and wholly unconstitutional to impose on the nation articles of discipline without the concurrence of the other branches of the legislature. Charles had also obtained, through the Convocation, a supply of money from the spiritualities; and he had procured the imposition of an oath for the maintenance of the existing church government. Accordingly, the Commons directed their first efforts against those with whom the canons had originated, or by whom they had been supported. The bishops, therefore, became naturally the objects of their attack, not only as being the prime movers in the obnoxious measures, but as being unalterably attached to the throne, as well as the heads of that hierarchy which they were eager to extirpate.

It is difficult to say whether the nation in general was yet ripe for the abolition of the episcopal order, the liturgy, and the other ceremonies of the church. There is little doubt, however, that this was a favourite object with a large proportion of the House of Commons, and particularly with its leaders. The party in that assembly which yet remained well affected to the church, gradually declined in power and numbers; and as the rupture with the King became wider and more irreparable, almost all the commons united in favour of that parity of rank among the clergy, and those other

innovations, which their Scottish neighbours had succeeded in establishing. And indeed it was naturally to be expected, while the king derived important assistance from the riches and influence of the hierarchy, that the popular leaders should labour to counterbalance these, by calling to their aid the zeal and the numbers of the puritans.

I now return to Bishop Hall's life. The House of Commons, though baffled in their first attempt against the bishops, shewed no disposition to relinquish their designs. They urged their constituents, in all parts of the kingdom, to present vehement petitions against the ecclesiastical government; and they encouraged their partisans in the city to assemble in large bodies, with arms in their hands, in order to insult and menace the bishops; hoping to terrify them from any farther attendance in parliament, or, at least, to goad them on to measures which, in the existing state of popular feeling, might issue in their ruin. Both these effects followed. Their persons were exposed to such danger from the violence of the mob, that their attendance on parliament was no longer practicable; and, instead of pursuing that cautious and temperate course, which, under such critical circumstances, true wisdom would have dictated, they drew up, not only a petition for security against further outrages, but a protestation against all acts which should be passed during their involuntary absence from parliament. This ill-timed step gave great advantage to their adversaries, who immediately preferred an impeachment against them, as guilty of high treason, in endeavouring to subvert the fundamental laws of the realm and invalidate the authority of the legislature. But it is right that I should give you the Bishop's own account of this transaction, which forms a remarkable circumstance, not only in his life, but in the history of the age. From no pen can the narrative be more interesting, than from that of

one of the principal sufferers under this act of popular tyranny. Your readers will thus also be better enabled to form a judgment respecting the *temper, piety, and capacity* of its author.

After describing at length the imminent danger to which the bishops were exposed by the rage and hatred of the populace, whose violence the parliament made no attempt to restrain, he thus proceeds:

"It was not for us to venture any more to the house, without some better assurance. Upon our resolved forbearance, therefore, the archbishop of York sent for us to his lodging at Westminster;—lays before us the perilous condition we were in;—advises, for remedy, except we meant utterly to abandon our right, and to desert our station in parliament, to petition both his Majesty and the Parliament, that, since we were legally called by his Majesty's writ to give our attendance in parliament, we might be secured, in the performance of our duty and service, against those dangers that threatened us; and, withal, to protest against any such acts as should be made during the time of our forced absence: for which he assured us there were many precedents in former parliaments;—and which if we did not, we should betray the trust committed to us by his Majesty, and shamefully betray and abdicate the due right both of ourselves and successors. To this purpose, in our presence, he drew up the said petition and protestation, and, being fair written, sent it to our several lodgings for our hands; which we accordingly subscribed; intending yet to have had some farther consultation concerning the delivery and whole carriage of it. But ere we could suppose it to be in any hand but his own, the first news we heard was, that there were messengers addressed to fetch us into the parliament upon an accusation of high treason."—The paper fell into the hands of the Lord-Keeper Littleton, who, "willing enough to

take this advantage of ingratiating himself with the House of Commons and the faction, to which he knew himself sufficiently obnoxious, reads the same openly in the House of Lords, and aggravates the matter, as highly offensive and of dangerous consequence: and thereupon, not without much heat and vehemence, and with an ill preface, it is sent down to the House of Commons, where it was entertained heinously; Glynne with a full mouth crying it up for no less than a high treason, and some comparing, yea preferring, it to the Powder Plot.

"We, poor souls, who little thought that we had done any thing that might deserve a chiding, are now called to our knees at the bar, and charged severally with high treason; being not a little astonished at the suddenness of this crimination, compared with the perfect innocence of our own intentions, which were only to bring us to our due places in parliament with safety and speed, without the least purpose of any man's offence.

"But, now, traitors we are in all haste, and must be dealt with accordingly; for on January 30, in all the extremity of frost, at eight o'clock in the dark evening, are we voted to the Tower: only two of our number had the favour of the Black Rod, by reason of their age; which, though desired by a noble lord on my behalf, would not be yielded. Wherein I acknowledge and bless the gracious providence of my God: for had I been gratified, I had been undone both in body and purse; the rooms being strait, and the expense beyond the reach of my estate.

"The news of this our crime and imprisonment soon flew over the city, and was entertained by our well-willers with ringing of bells and bonfires: who now gave us up, not without great triumph, for lost men; railing on our perfidiousness, and adjudging us to what foul deaths they pleased. And what scurrile and malicious pamphlets were scat-

tered abroad throughout the kingdom, and in foreign parts, blazoning our infamy, and exaggerating our treasonable practices! What insultations of our adversaries were here!

“ Being caged sure enough in the Tower, the faction had now fair opportunities to work their own designs. They therefore, taking the advantage of our restraint, renew that bill of theirs, which had been twice before rejected since the beginning of this session, for taking away the votes of bishops in parliament; and in a very thin house easily passed it: which once condescended unto, I know not by what strong importunity, his Majesty’s assent was drawn from him thereunto.”

“ We now, instead of looking after our wonted honour, must bend our thoughts upon the guarding of our lives; which were, with no small eagerness, pursued by the violent agents of the faction. Their sharpest wits and greatest lawyers were employed to advance our impeachment to the height: but the more they looked into the business, the less crime could they find to fasten upon us: insomuch as one of their oracles, being demanded his judgment concerning the fact, professed to them they might with as good reason accuse us of adultery. Yet still there are we fast; only, upon petition to the Lords, obtaining this favour, that we might have counsel assigned us; which, after much reluctance, and many menaces from the commons against any man of all the commoners of England that should dare to be seen to plead in this case against the representative body of the commons, was granted us. The Lords assigned us five very worthy lawyers, which were nominated to them by us. What trouble and charge it was to procure those eminent and much-employed counsellors to come to the Tower to us, and to observe the strict laws of the place for the time of the ingress, egress, and stay, it is not hard to judge.

“ After we had lain some weeks there, however, the House of Commons, upon the first tender of our impeachment, had desired we might be brought to a speedy trial: yet now, finding belike how little ground they had for so high an accusation, they began to slack their pace, and suffered us rather to languish under the fear of so dreadful arraignment: insomuch as now we are fain to petition the Lords that we might be brought to our trial.

“ The day was set; several summons were sent to us; the Lieutenant had his warrant to bring us to the bar; our impeachment was severally read; we pleaded “not guilty,” *modo et formâ*, and desired speedy proceedings; which were accordingly promised, but not too hastily performed.

“ After long expectation, another day was appointed for the prosecution of this high charge. The Lieutenant brought us again to the bar; but with what shoutings, and exclamations, and furious expressions of the enraged multitudes, it is not easy to apprehend. After this, Glynne and Wild made fearful declamations at the bar against us, aggravating all the pretended circumstances of our treason to the highest pitch. Our counsel were all ready at the bar to plead for us, in answer to their clamorous and envious suggestions: but it was answered, that it was now too late; we should have another day: which day to this day never came.

“ The circumstances of that day’s hearing were more grievous to us than the substance: for we were all thronged so miserably in that strait room before the bar, by reason that the whole House of Commons would be there to see the prizes of their champions played, that we stood the whole afternoon in no small torture; sweating, and struggling with a merciless multitude; till, being dismissed, we were exposed to a new and greater danger: for now, in the dark, we must to the Tower; by barge, as we came; and must shoot

the bridge, with no small peril. That God, under whose merciful protection we are, returned us to our safe custody.

"There now we lay some weeks longer, expecting the summons for our counsel's answer; but, instead thereof, our merciful adversaries, well finding how sure they would be foiled in that unjust charge of treason, now, under pretences of remitting the height of rigour, wave their former impeachment of treason against us, and fall upon an accusation of high misdemeanours in that our protestation, and will have us prosecuted as guilty of a premunire: although, as we conceive, the law hath ever been, in the parliamentary proceedings, that if a man were impeached as of treason, being the highest crime, the accusant must hold him to the proof of the charge, and may not fall to any meaner impeachment on failing of the higher.

"But in this case of ours it fell out otherwise: for although the Lords had openly promised us that nothing should be done against us till we and our counsel were heard in our defence; yet the next news we heard was, the House of Commons had drawn up a bill against us, wherein they declared us to be delinquents of a very high nature; and had thereupon desired to have it enacted, that all our spiritual means should be taken away: only there should be a yearly allowance to every bishop for his maintenance, according to a proportion by them set down; wherein they were pleased that my share should come to 400*l.* per annum. This bill was sent up to the Lords, and by them also passed; and there hath ever since lain.

"This being done, after some weeks more, finding the Tower, besides the restraint, chargeable; we petitioned the Lords that we might be admitted to bail, and have liberty to return to our homes. The Earl of Essex moved; the Lords assented; took our bail; sent to the Lieutenant of the Tower for our dis-

charge. How glad were we to fly out of our cage!

"No sooner was I got to my lodging than I thought to take a little fresh air in St. James's Park; and on my return, passing through Westminster Hall, was saluted by divers of my parliamentary acquaintance, and welcomed to my liberty. Whereupon, some, that looked upon me with an evil eye, run into the House, and complained that the bishops were let loose: which, it seems, was not well taken by the House of Commons; who presently sent a kind of protestation to the Lords, that they had dismissed so heinous offenders without their knowledge and consent.

"Scarce had I rested me in my lodging, when there comes a messenger to me, with the sad news of sending me, and the rest of my brethren the bishops, back to the Tower again. From whence we came, thither we must go: and thither I went, with a heavy, but, I thank God, not impatient heart.

"After we had continued there some six weeks longer, and earnestly petitioned to return to our several charges, we were, upon five thousand pound bond, dismissed; with a clause of revocation at a short warning, if occasion should require. Thus, having spent the time between New-year's Even and Whitsuntide (1642) in those safe walls, where we by turns preached every Lord's-day to a large auditory of citizens, we disposed of ourselves to the places of our several abode."

Immediately after his release from the Tower, Bishop Hall retired to his diocese, where the reception he met with was more favourable than he had reason to hope. This was in June 1642. In the course of the next year two acts were passed by the parliament, which affected him very nearly. By one of them Episcopacy was abolished, a national engagement being at the same time entered into, never to suffer its re-admission: the use of the Liturgy and of the other ceremonies of the

church was also prohibited, and a new directory for worship substituted. By the other were sequestered all the estates of "notorious delinquents," among whom Bishop Hall was included by name.

But to return to the Bishop's narrative.

"For myself," he says, "addressing myself to Norwich, I was at the first received with more respect than in such times I could have expected. There I preached, the day after my arrival, to a numerous and attentive people: neither was sparing of my pains in this kind ever since: till the times growing every day more impatient of a bishop, threatened my silencing.

"There, though with some secret murmurs of disaffected persons, I enjoyed peace, till the ordinance of sequestration came forth: then, when I was in the hope of receiving the profits of the foregoing half-year, for the maintenance of my family, were all my rents stopped and diverted; and presently after came the sequestrators to the palace, and told me, that they must seize upon the palace, and all the estate I had, both real and personal: which they accordingly executed with all diligent severity, not leaving so much as a dozen trenchers, or my children's pictures: yea, they would have apprized our very wearing clothes, had not Alderman Tooley and Sheriff Rawley, to whom I sent to require their judgment concerning the ordinance in this point, declared their opinion to the contrary.

"These goods, both library and household stuff of all kinds, were appointed to be exposed to public sale: but in the mean time Mrs. Goodwin, a religious, good gentlewoman, whom yet we had never known or seen, being moved with compassion, very kindly offered to lay down to the sequestrators that whole sum at which they were valued; and was pleased to leave them in our hands, for our use, till we might be able to re-purchase them; which she did accordingly.

As for the books, several stationers looked at them, but were not very forward to buy them: at last Mr. Cook, a worthy divine of this diocese, gave bond to the sequestrators to pay to them the whole sum whereat they were set: which was afterwards satisfied out of that poor pittance which was allowed me for my maintenance."—This pittance consisted of a fifth part of the episcopal revenues.—"Meantime, not only my rents present, but the arrearages of the former years, which I had in favour forborne to some tenants, being treacherously confessed to the sequestrators, were by them called for and taken from me. The synodals both in Norfolk and Suffolk, and all the spiritual profits of the diocese, were also kept back: only ordinations and institutions continued awhile. But after the covenant was appointed to be taken, and was generally swallowed of both clergy and laity, my power of ordination was with some strange violence restrained: for when I was going on in my wonted course, which no law or ordinance had inhibited, certain forward volunteers in the city, banding together, stir up the mayor and aldermen and sheriffs, to call me to an account for an open violation of their covenant.

"To this purpose, divers of them came to my gates at a very unseasonable time, and knocking very vehemently, desired to speak with the Bishop. Messages were sent to them to know their business: nothing would satisfy them but the Bishop's presence. At last I came down to them, and demanded what the matter was: they would have the gate opened, and then they would tell me. I answered, that I would know them better first: if they had any thing to say to me, I was ready to hear them. They told me they had a writing to me from Mr. Mayor and some other of their magistrates. The paper contained both a challenge of me for breaking the covenant in ordaining ministers, and withal required me to give in

the names of those which were ordained by me, both then and formerly since the covenant. My answer was, that Mr. Mayor was much abused by those who had misinformed him, and drawn that paper from him; that I would next day give a full answer in writing. They moved that my answer might be by my personal appearance at the Guildhall. I asked them, when they ever heard of a bishop of Norwich appearing before a mayor: I knew mine own place, and would take that way of answer which I saw fit; and so dismissed them, who had given out that day, that, had they known before of my ordaining, they would have pulled me, and those whom I ordained, out of the chapel by the ears."

This attack upon the venerable bishop appears to have taken place before the establishment of the presbyterian form of government by the parliament. That measure was delayed till the year 1646, although episcopacy and the liturgy had been abolished very early in the civil war; and, in the interim, all the ecclesiastical jurisdiction was assumed by their committees of religion.

There are still two or three more interesting passages in this memoir.

"While I received nothing, yet something was required of me. They were not ashamed, after they had taken away and sold all my goods and personal estate, to come to me for assessments and monthly payments for that estate which they had taken; and took distresses from me upon my most just denial; and vehemently required me to find the wonted arms of my predecessors, when they had left me nothing.

"Many insolencies and affronts were in all this time put upon us. One while a whole rabble of volunteers came to my gates late, when they were locked up, and called for the porter to give them entrance: which being not yielded, they threatened to make by force; and had not the said gates been very strong, they had done it. Others of

them clambered over the walls, and would come into the house: their errand, they said, was to search for delinquents: what they would have done, I know not, had not we, by a secret way, sent to raise the officers to our rescue.

"Another while, the Sheriff and Alderman Linsey, attended with many zealous followers, came into my chapel to look for superstitious pictures and relics of idolatry; and sent for me, to let me know they found those windows full of images which were very offensive, and must be demolished. I told them, they were the pictures of some ancient and worthy bishops, as St. Ambrose, Austin, &c. It was answered me, they were so many popes; and one younger man among the rest would take upon him to defend that every diocesan bishop was pope. I answered him with some scorn; and obtained leave that I might, with the least loss and defacing of the windows, give order for taking off that offence: which I did by causing the heads of those pictures to be taken off, since I knew the bodies could not offend."

He closes his memoir thus:—

"Still yet I remained in my palace, though with but a poor retinue and means. But the house was held too good for me. The first pretence was, that the Committee, who now was at charge for a house to sit in, might make their daily session there; being a place both more public, roomy, and chargeless. We desired to have some time allowed for providing some other mansion, if we must needs be cast out of this; which my wife was so willing to hold, that she offered, if the charge of the present Committee-house were the thing stood upon, she would be content to defray the sum of the rent of that house of her fifth part: but that must not be yielded: out we must, and that in three weeks' warning, by Midsummer-day then approaching; so as we might have lain in the street, for aught I know, had not the providence of God so

ordered it, that a neighbour in the Close, one Mr. Gostlin, a widower, was content to void his house for us.

"This hath been my measure; wherefore I know not: Lord, thou knowest, who only canst remedy and end, and forgive or avenge, this horrible oppression.

Scripsi May 29, 1647. "Jos. Norvic."

I have no materials for the remaining eight years of the Bishop's life, except a few words in the *Biographia Britannica*. He is there said to have retired to a little estate, which he rented, at Higham, near Norwich; where, notwithstanding the narrowness of his income, he distributed a part of it every week in charity to a certain number of poor widows. In this retirement he ended his life. His body was interred in the church-yard, without any memorial, probably in consequence of his own request: for he says, in a clause of his will, "I do not hold God's house to be a meet repository for the bodies of the greatest saints." No information is given respecting his family.

Nothing now remains but to exhibit to your readers a sketch of the character of this venerable prelate, as it may be obtained from his correspondence, his letter from the Tower, and other sources.

(To be continued.)

To the Editor of the Christian Observer.

ALTHOUGH I was myself perfectly satisfied with the explanation given in your number for September, of that passage in St. Matthew's Gospel (ii. 23), "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene;" yet having reason to believe that it has not proved equally satisfactory to all your readers, I beg to send for insertion a Note upon the place, taken from the twelfth section of Macknight's "Harmony of the Gospels," which affords

a different, and, to some it may appear, more probable, solution of the difficulty.

"The words, *he shall be called a Nazarene*, are not to be found in the writings of the prophets; yet as the thing meant thereby often occurs in them, the application is made with sufficient propriety. The Israelites despised the Galilæans in general, but especially the Nazarenes, who were so contemptible as to be subjects of ridicule even to the Galilæans themselves. Hence a *Nazarene* was a term of reproach proverbially given to any despicable, worthless fellow-creature. Wherefore, since the prophets in many places of their writings have foretold that the Messiah should be rejected, despised, and traduced; for example, Psalm xxii. 6, lxix. 9. 10, Is. liii. 3, Zech. xi. 12. 13; they have in reality predicted that he should be called a *Nazarene*. And the Evangelist justly reckons Christ's dwelling in Nazareth, among other things, a completion of these predictions; because, in the course of his public life, his having been educated in that town was frequently objected to him as matter of scorn, and was one principal reason why his countrymen would not receive him. (John i. 46, and vii. 41, 51). Nor was it without especial direction, that the historian has thus mentioned the prophecies which foretold the contempt wherein Messiah was held by his countrymen, because it prevents the reader from forming any disadvantageous notion of Jesus on that account, or on account of the meanness of his family and fortune."

Dr. Macknight does not appear to have been acquainted with Bishop Chandler's view of the subject, already inserted in your work. S.

To the Editor of the Christian Observer.

It appears to me an obvious omission in writers on Christian Baptism to have neglected to seek the defini-

tions of οἶκος and οἶκος in the Greek authors themselves, who, it may be presumed, best understood the power of that language in which they wrote; and where, alone, they could hope to ascertain their true meaning. Had not their neglect in this point led them into endless altercations, they must have perceived that these terms always include every member of an household, of whatever rank or age; unless where, by clear and absolute inference, some particular branches or individuals only, of the family, must be necessarily understood. In confirmation of this remark, I beg leave to subjoin the following quotation from Aristotle.

Πατα γὰρ πόλις ἐξ οἰκῶν συγ-
νιταί. οἰκίαις δὲ μερῇ, ἐξ ὧν αὐτὴς
οἰκία συνίσταται· οἰκία δὲ τέλειος, ἐκ
θελῶν καὶ ἐλευθέρων·

Arist. Polit. l. i. c. 3.—Heins. Ed.

“Omnis civitas ex domibus constituitur: domus autem partes, ex quibus statim domus constituitur: *domus autem perfecta ex servis et liberis.*”

The word ἐλευθέρων is used by Aristotle to include parents and children, relatives, or friends, or all of them together, making one house; without regard either to sex or age.

Δ.

For the Christian Observer.

“Jesus Christ, the same yesterday, to-day, and for ever.”

It is said by Plato, in some part of his works, that if virtue, in her native beauty, could be presented to the eyes of men, she would command without difficulty their admiration and homage. The philosopher seems to have judged too highly of his kind. Certain at least it is, that a perfect pattern of moral excellence has been exhibited to the world, yet vice is still loved and followed; Christ has long since been manifested, but men “love darkness rather than light.” “To those” (however, says the apostle) “who received him, gave he power

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to become the sons of God;” and, unquestionably, as the character of our blessed Saviour is one of the most convincing evidences of the truth of the Gospel he promulgated, so is it, beyond competition, the best model which his servants can choose for their imitation. To study this, will be ever our duty and our happiness; and the ensuing reflections, even if they should be thought to have little claim to originality, will not be useless, if they renew to the writer and the reader considerations which should ever be present to both.

In order to our understanding justly the character of our Redeemer, it would be necessary, first, to examine the qualities of which it was composed, separately; and then survey their general effect: that we might see both the perfectness of each grace, and the symmetry of the whole. To fill up such an outline completely, would be a great and valuable performance. To this the following reflections have no claim, but they are loosely adjusted to that model.

The leading feature in the character of Jesus Christ unquestionably was, Devotedness to the service of God. He lived only to do his will. It was his meat and drink; his daily, hourly, momentary occupation. From this, pleasure had no charms to seduce, pain no power to terrify him. At the table, in the temple, on the mount, by the wayside, weary, hungry, defamed, by night, by day, in every state and every place, weeping over the grave of Lazarus, riding triumphantly into Jerusalem, praying in the garden, hanging on the cross, Jesus was still the same—“he did the will of God who sent him.” Fancy can image nothing more sublime than the unity of that great purpose.

This devotedness of spirit was sustained by an unfailing Trust in God. “He committed himself to him that judgeth righteously.” Faith, the great principle of the second covenant, the act by which fallen

man receives the dispensation of mercy, which Jesus studiously magnified in his preaching, he nobly illustrated by his example. Whatever unbelief might be found in others, the faith of Christ never faltered. Though vexed with the opposition of the Jews, and discouraged by the dulness of his disciples, he stayed himself still upon his God, and persevered in the work assigned him. Betrayed by his follower, deserted by his friends, confounded by the powers of darkness, and so dismayed and tortured that his wounded soul broke out in the bitter expostulation, "My God! my God! why hast thou forsaken me!" still his faith was firm: and in his dying words, "it is finished," he recognized the immutable counsels and declarations of God, and pronounced them completed.

It is observable, that a hope of future glory, which sceptics have often arraigned as a mean, because a mercenary, motive, and even some pious persons have omitted or discountenanced, was very differently esteemed by him who knew the value of the promised inheritance: "For the joy that was set before him, he endured the cross, despising the shame." Hope has, perhaps, been too seldom mentioned and enforced in modern times. When St. Paul prayed for the Ephesians, it was, that "they might know the hope of their calling, and the riches of their glorious inheritance, and the exceeding great power of God towards them that believe."

Jesus declared, that to love God with all our heart, is the first and great commandment; and it cannot be questioned that what he enjoined he practised. Beloved himself of God, as his only begotten Son, he undoubtedly returned to his Father love unmeasured and incomprehensible. Yet we may observe, and it demands our serious attention, that this all-powerful, all-constraining love broke out into no enthusiastic fervours. In the bosom of the Redeemer, doubtless it was a principle

of joy and consolation unspeakable; but in his outward behaviour, it was chiefly visible in the steady cheerfulness with which he did and suffered whatever it pleased his heavenly Father to command or to inflict. It was a spring of action, not of mere emotion; a source of such intimate and heartfelt satisfaction, that it sought neither aid nor observation from others. Yet the love of Christ to God had nothing in it of mystical abstraction, nor did it require to be nursed in seclusion. It had strength enough to live in the midst of business and tumults.

Of Christ's devotional exercises but little is told us; only it appears that they were at times long and earnest, and that he so highly regarded them as to rise up a great while before day for the purpose of attending on them. From some passages in his life, it seems probable that he held a constant mental communion with his heavenly Father; and perhaps the reason why more particulars have not been recorded may be, that external acts, which form so exceedingly small a part of this duty, are too commonly regarded by men as the whole of it. There seems no reason to suppose that petitions for strength to do the will of God were excluded from our Saviour's prayers; for an angel would not have been sent to communicate what he did not need, and what he needed we may be assured he prayed for. Do we believe, then, that Christ, to whom the Spirit was given without measure, one with the Father, for the weakness of the nature he assumed, required and asked for aid from heaven; and shall we, who add corruption to infirmity, and sin to corruption, shall we presume to trust in our own strength?

The social and personal virtues most remarkable in the character of Christ, were, Love to man, Humility, Disinterestedness, and Constancy. The first of these was so wrought into the tenor of his whole life, that every act, either directly or remotely, had a reference to the happiness

of others. This, however, was not the whole. He not only did good, but he did it with tenderness. He was benevolent in little things as well as in great ones; in manner as in substance. Neither the opposition of his enemies, nor the blindness of the disciples, nor the oppressive labours of his ministry, ever moved him to haste or fretfulness. A striking instance of his equanimity and tenderness may be seen Mark vi. 31. et seq. Jesus and the apostles were so pressed upon by the multitude, that they had not time to eat. And he said, come ye apart into the wilderness and rest awhile. So they went by ship into a desert place. But the people ran a-foot and came thither before him. Jesus then, going out of the vessel, saw a great multitude: they allowed him no respite. What ensued? Surely he was vexed to find himself thus persecuted, and gave them a sharp reproof, or turned sullenly away, or at least he retreated from their importunity. The Evangelist speaks otherwise; "he had compassion on them." It is the more important to note the unvarying benignity of heart which our Redeemer exhibited in the midst of opposition and obloquy, because many persons, of high religious profession, are observed to be peculiarly deficient in the government of their tempers. This cannot but be matter of affliction to all true Christians: and worldly people, seeing that a regard to convenience and good-breeding frequently effect more in this branch of self-discipline than the lofty motives avowed by such friends of religion, judge harshly of the men, and imbibe a secret prejudice against religion itself. They, however, who condemn, should recollect that this is an age of courtesy, in which good-nature bears a high price, and is more generally cultivated than other virtues; that it is therefore a quality in respect of which a comparison cannot fairly be instituted between those who profess religion and those who neglect it.

On the other hand, let all who name the name of Christ remember, that he never sanctioned, either by example or precept, the least bitterness of disposition or irregularity of temper, but gave to his disciples a new commandment of love, the pledge of their allegiance, which is quite inconsistent with both; that St. James has declared the religion of the man who bridles not his tongue, to be vain; and that it is one of the leading characteristics of charity, the first of Christian graces, without which faith and knowledge and liberality are alike unprofitable, that "it suffers long, and is kind." He whose temper is unchastised has need to examine his foundations with great wariness: St. Paul pronounces such persons to be carnal, and we know that "to be carnally-minded is death." Men who profess religion, and live much in religious circles, ought to guard particularly against neglecting those virtues which happen to be most admired and cultivated in the world.

Jesus Christ was humble. His condescension in coming into the world, the station he chose in it, his actions, his demeanour, his death, all testified a humility, which, though it never will be equalled, must by all be imitated. There is, however, a peculiarity in the humility of Christ which deserves attention. As he was without sin, he could not be sensible of that deep humiliation which a consciousness of guilt awakens in a true Christian. It is probable, that the lowliness of mind, for which he was so remarkable, arose from a very quick perception and elevated view of the perfections of God. A feeling, similar in kind, though in degree far inferior, will be found in most pious persons; and its energy is generally in proportion to their advances in piety and holiness. This is the main reason, though not the only one, why men who grow in grace will always be seen to grow also in humility.

Perhaps there is no Christian grace respecting which we are more

apt to deceive ourselves, than humility. It is an easy thing for a man to bemoan his corruption. It is not a very difficult matter even to feel and lament its burthen. God is so pure, and we so sinful, that nothing but common honesty seems necessary, through divine grace, to make us perceive and confess our meanness. But it is very possible for a man to be humble towards God, and proud towards his fellow-creatures. The best, because the most trying, tests of true lowliness of mind, are to be found in our daily conversation with men. Do we really obey the Apostle's directions, "to esteem others better than ourselves?" Are we willing to take the lowest place in society, yielding to others the pre-eminence in reputation for parts, learning, and accomplishments; cheerfully accepting reproof, forgiving insults, forgetting mortifications, and resigning the means or opportunities of distinction, if unfavourable to a Christian spirit? Humility is best known among equals. With God we can have no rivalry. It should appear, too, in our behaviour and actions, rather than in our language; for such was the humility of Christ. He left the glory of his Father; he took on him the form of a servant; he instructed the mean; he lived with men of low estate; he washed his disciples' feet; he refused worldly honours; he died the death of a malefactor. These are evidences of humility which are quite unequivocal.

Among the virtues most eminent in our Redeemer's character, two others were noticed above; Disinterestedness and Constancy; but a few words must suffice for these.

Disinterestedness, be it remembered, differs from self-denial. Self-denial is an act, disinterestedness is a habit.

I know of no word in our language, which fully embraces and designates that energy in action and endurance, which I meant to include in the term Constancy. It is compounded of courage, fortitude, per-

severance, and patience; qualities so necessary to sustain and give efficiency to every other virtue, that they resemble those plastic principles in the physical world, without which all material bodies might quickly be dissipated and lost. The perfection in which these were found in Jesus Christ will be better understood, if we recollect, that power of every description is far less certainly, though more theatrically, exhibited, in short violent efforts, than by a steady, permanent, unwearied, unyielding agency and progression. Nor let us forget the moral;—"Through faith and *patience* we inherit the promises;" "The good soldier of Christ must endure hardness."

There is a lesson of no little moment to be learnt from contemplating that part of our Saviour's character which has last been noticed. Christians, like others, must frequently be engaged in scenes of active life, where, in the general conflict, dishonest intentions, allied to boldness and dexterity, will often be successful. Those, therefore, whose passions are naturally vehement, and who are endowed with powerful understandings, will feel desirous to oppose force by force, and subdue with a strong hand the lawless endeavours of their antagonists. In the debates of public assemblies, where an appeal to the bad passions of mankind is so lamentably effective, the temptation is very great.—But Christ is our best instructor. He surely was not deficient in strength of character. He had to contend, too, with opponents wicked, impassioned, and formidable. Yet he rarely addressed his worst enemies in terms of reproach; never in the language of bitterness or contumely. His energy was without impetuosity. Calm and holy, it neither sought assistance from any evil thing in his own nature, nor alliance with the bad passions of others. It was indeed strength invincible, but strength directed by wisdom, and chastised by meekness.

The view of our Redeemer's character still unexamined—a view, I mean, of its symmetry and perfectness—is perhaps less practically useful than the contemplation of the particular graces which composed it; yet certainly it opens a field of very curious and very profitable speculation.

It is a common remark, that a principle of compensation runs through the works of God. In the physical and intellectual world this is observable: and so also in morals: the stronger virtues are seldom found without an alloy of austerity; and the softer are nearly allied to weakness. It is plain that compensation implies defect, and we therefore reasonably might suppose that in the character of Christ the rule should be no longer verified. And thus we find it. His force was without harshness, his tenderness free from imbecility. Nor is this all. Not only were his virtues unaccompanied with their kindred failings, but the most opposite excellencies were found in him in equal perfection. The Emanuel of God possessed an elevation of mind, and sublimity in his conception of divine things, such as man never approached to; yet with what facility, what grace, what propriety, what simple beauty, did he adapt his discourses to the ignorant multitude around him! His heart was raised far above this world, and evidently maintained an intimate communion with the Father of spirits: yet he conversed freely with mankind; was often engaged in the tumult of crowds and contention; and on all occasions maintained a wakeful regard to the wants and wishes, the joys and sorrows, of those around him. Who ever beheld, who ever could have conceived, humility so deep, so perfect! His dignity was equal. With what unconquerable energy of soul did he act and endure! His whole life was passed in labours and privations. He was harassed, weary, hungry, without a home, despised, defamed, forsaken, persecuted: still his constancy was

unshaken; and, pressing towards the mark of his high calling, he triumphed over the infirmities of nature, defeated the opposition and malice of his enemies, and trampled under his feet the powers of darkness. Surely such lofty and masculine qualities could not be allied to a gentle and tender disposition. The softer virtues could hardly have lived amidst the severity of such continual suffering and conflict! He wept over Lazarus; he wept over Jerusalem; he pitied the unhappy; he instructed the ignorant; he healed the sick; he fed the hungry; he bore with all the dulness and contradiction of sinners; in the hour of darkness, when himself most needed comfort, he consoled and strengthened those who were about to forsake him in his extremity; from the cross he commanded John to sustain his desolate parent; in death he prayed for his murderers. Truly we may exclaim with the apostle, "Thou art the Son of God, thou art the King of Israel!"

• The view of our Redeemer's character last exhibited, deserves, and I am persuaded would amply repay, the deepest and most attentive consideration; but I shall only further notice two striking passages which may tend to illustrate it. Consider the sublimity of that blessed invitation, "Come unto me, all ye that travail and are heavy laden, and I will refresh you: take my yoke upon you, and *learn of me, for I am meek and lowly in spirit.*" Who, but Christ, ever called on men to imitate his lowliness? There is a simple unaffected greatness in this command, to which I am persuaded no parallel can be found in history or fiction. Christ was so humble, that he could exalt his humility into a standard without rendering it questionable.—Just after the Last Supper, when Jesus had immediately and fully present to his mind the sufferings he was about to endure, the foresight of which soon afterwards dreadfully affected him, he girded himself with a towel, and washed in

succession the feet of all his disciples. This apparently trifling act, trifling at least in comparison of what he had done and was about to do, Christ performed in a moment which seemed to call on him to awaken all his energies for the approaching conflict; when a deep reserve and severe self-collection would, in any other man, have appeared more suitable to the occasion. Great men have sometimes assumed an air of carelessness on the near approach of peril, when it was necessary to their safety: many have evinced composure in their sufferings, while sustained by the admiration of the multitudes who witnessed them: some have even risen so high as to approach, with a dignified fortitude, to tortures for the endurance of which no compensation could be found in applause: but never was it before heard, that a man, affected with the deepest sense of the sufferings about to overtake him—sufferings known only to himself—should not only possess sufficient recollection to perform every office of benevolence to those around him, but even stoop to the humblest act of condescension, in an hour which seemed to demand assistance from the loftiest and sternest principles of his nature.

Christians should observe and frequently consider the perfect consistency visible in every part of their Redeemer's life and conversation.—It is the want of this moral symmetry which robs religion of its glory, and those who embrace it of their privileges and peace. Nor only this. Of all self-deceptions, that is far the most alarming which respects our everlasting interests; and the truth is, whatever flattery we may permit or practise, that no man is safe, who either overlooks in himself, when he might know, or knowingly perseveres, in any temper or practice whatsoever contrary to the precepts or example of Jesus Christ. All, therefore, must watch: those particularly who are high in knowledge or reputation; for, as are their ad-

vantages, so are their temptations. It is in religion as in the field; the post of glory is the post of danger; and danger, if it fail to awaken us to superior diligence and watchfulness, will overwhelm us while we slumber. How thankful, then, should we be for advice; how eager to accept it, even from our enemies; how habitually diffident of ourselves!—There is a peculiarity too in Christianity, which makes a thorough consistency absolutely indispensable. The doctrines it inculcates, and the temper and duties it enjoins, are of such a nature, that a partial acceptance of either certainly cannot be considered as so much clear gain, and may be very little better than an entire rejection of both. In some particulars this is plain, as in the abuse of the doctrines of grace; but it is true also, though less obvious, in the circle of the moral duties. Thus zeal, neither enlightened by knowledge, nor chastised by humility, is only energetic bigotry. Devotion, without purity, is profaneness; and, allied to any presumptuous sin, it is enthusiasm and hypocrisy. Even humility itself, lovely as it is, if separated from the sustaining and moving principles of Christianity, particularly from trust in God and devotedness to his service, would so abase and neutralize the character, that it may be doubted whether alone it would be worth retaining. What self-denial is in its solitary effect, the history of the monastic orders awfully instructs us. We have seen the same principle, which, cherished by the genial warmth of love, starts forth to life and beauty, supporting, strengthening, and adorning every sister grace; unnaturally prolific of whatever is base and cruel, of

“All monstrous, all prodigious things,
“Abominable, unutterable.”

This paper has become long, but the subject is very ample; and surely the motives to an intimate acquaintance with the character of Christ, are, above all expression,

powerful and affecting. He is our Lord God, the Captain of our salvation. By him we have redemption—in him we have strength—with him we hope to reign for ever in glory. Yet a few years, and they who are found worthy shall be translated into the kingdom of the Lamb, who shall “lead them to fountains of living waters, and wipe away all tears from their eyes.” And shall we not labour then, while on earth, to be conformed to his image, that we may be made meet for the promised inheritance; to be holy and heavenly, that we may even now walk in his light, and taste his mercy, and feel his truth? This is the path in which he would lead us, the path of peace and joy. If we follow him here, he will own us hereafter; if he be our example upon earth, he will be in heaven our everlasting and exceeding great reward.

X.

FAMILY SERMONS. No. XI.

Luke ii. 10.—*Behold, I bring you good tidings of great joy, which shall be to all people.*

THE Christian dispensation is represented in Scripture not only as bringing glory to God, and as calculated to produce a high degree of holiness on earth, but also as the subject of the greatest joy to man. Agreeably to this view, the prophets of old were accustomed to speak of it in terms of the highest exultation. The angels announced it to the shepherds, as good tidings of great joy, which should be to all people. As such, the first Christians received and embraced it; and in this light do the apostles in their writings continually mention it. It is plain, therefore, that there must have been something peculiar in the Christian dispensation, or (which is the same thing) in the Gospel which makes it known, to afford ground of such high and general rejoicing; something which is fitly described as a Gospel—i. e. as glad tidings to mankind. It will not, therefore, be use-

less (with a view to the approaching season of our Lord's Nativity) to inquire, and, if possible, to ascertain, what is that distinguishing circumstance in Christianity which renders it so eminently the subject of joy.

Was it then, as some have supposed, the freedom from the burdensome rules and ceremonies of the Jewish law, and the introduction of a purer and more spiritual mode of serving God? This, without doubt, is a great blessing; but it was so far from being the cause of the joy which was produced by the first publication of the Gospel, that it was even the great stumbling-block in the way of the Jewish converts. Or, was it the great enlargement of the church of God, by the admission of the Gentiles, and the consequent increase of the number of truly pious persons? I know no greater source of joy to a truly benevolent mind than this: but it evidently was not the circumstance which affected the first converts to Christianity; for it required a special revelation to disclose, even to the apostles themselves, the mystery, that the Gentiles should be fellow-heirs with them of the same promises; and the people were so far from receiving this news gladly, that for some time a great degree of prejudice continued to prevail against it.

But, perhaps, it was the clearer discovery of the true nature of religion; the sublime view given of it, as consisting in greater purity of heart; the excellence of the moral rules contained in the Gospel; the spirituality of its precepts; which formed the subject of joy. This, indeed, might be a source of satisfaction to minds already spiritual, but to these only; and therefore will not account for the joy diffused by the Gospel. Let us consider what would now be the case, if a teacher of a purer morality than ever was known before were to arise among us. Is it not clear, that the interests and the passions of men would be too strongly engaged on the other

side, to suffer them generally to receive the new doctrine? Men too seldom act agreeably to the light which they already enjoy, and are too plainly condemned by it, to esteem it a joyful privilege to have a still purer system set before them. And even if the benefit to mankind from purer rules were admitted, yet this would produce at the most only a silent sort of satisfaction, or complacency, very different from that joy which the early Christians manifested when the Gospel was first made known to them.

Shall we then conclude, that it was the discovery of a future life which produced so lively an effect on these first converts to Christianity? It is true, that the discovery of a future state is most important; and that the hope of happiness in that state is calculated to beget the liveliest emotions of joy. But then it is to be remembered, that the doctrine of a life to come was not new. It was generally believed by the Pharisees, the most numerous sect of the Jews, at the time when our Saviour began his ministry; and our Saviour, while he strongly insisted on this truth, so connected it with the revelation of a far purer system of morality than was then current in the world, as to excite prejudice and opposition, rather than joy, in the minds of those who heard him. Besides, it is obvious that the doctrine of a future state, involving, as it does, that of a day of judgment, in which every man shall receive according to the works done in the body, whether they be good or evil, is very far from being likely to produce general joy: on the contrary, it is much more adapted to fill the mind with awe and apprehension. It may make us to tremble, and, like the jailer, to cry out, "What must I do to be saved?" But it will not, as the preaching of the apostle to him did, cause us immediately to rejoice.

Was it then the information that there *was* a way by which the happiness of a future state might be attained, that caused so much joy on

the promulgation of Christianity? This also was known before. It cannot be supposed that the religious part of the Jewish nation were without hope, or without some foundation for that hope. They observed the commandments of God given them in Scripture; they offered the sacrifices appointed for transgression; and they doubtless trusted in the mercy of God for salvation. But it is the degree of ease with which salvation is to be obtained; the prospect of success we have in seeking it; the evidence we have that God will accept us; to which our religious hope and joy will ever be proportioned.

And this leads us to the true cause of that joy with which the Christian dispensation was received, and on account of which it obtained the title of the Gospel, or Glad-tidings: it was, because salvation was proclaimed to the world in a fuller measure, on more certain grounds, and on easier terms, than it ever had been before. It might now be more confidently expected; the hope of it was better founded; the mercy of God was more clearly divulged; a SAVIOUR was proclaimed; and the free forgiveness of sins through him offered to the world. This is the uniform representation of Scripture. "Comfort ye, comfort ye my people, saith your God: say unto her that her iniquity is pardoned." Zion is expected to lift up her voice, because her Lord God will come, and "he shall feed his flock like a shepherd." "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us." "And thou shalt go before the face of the Lord, to prepare his way; to give knowledge of salvation unto his people, by the remission of their sins." The angels proclaim glad tidings to the shepherds, for (they say) there is born a Saviour, which is Christ the Lord. Simeon rejoiced because his eyes had seen the Lord's salvation; and the apostles preached repentance and remission of sins to

all who should believe in the name of Christ. In short, to this point of salvation all the inspired writers, with one voice, refer the joy which is the natural result of the coming of Christ.

Let us, however, consider this matter more attentively, and shew how much more fully the Christian dispensation was a just cause of rejoicing than any thing that had heretofore been known in the world.

1. The mercy of God was displayed in a manner infinitely more full than had been hitherto known. The Jews had, indeed, had many instances of great and distinguishing mercy exhibited before them, which might excite their hopes; but with it there was a mixture of severity which might no less alarm their fears. The law was full of threatenings; the prophets came in the name of the Lord to rebuke and condemn; and, while obedience was fully required, little provision was made for the weakness of man. The Jewish dispensation was, in short, a dispensation of condemnation, a ministration of death. How different was the style of the apostles! "Now, then, we are ambassadors for God, as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled to God." How different the genius of the Gospel, in which love and mercy were the principal features; in which God is represented as so full of compassion and mercy to the world, as to send his only begotten Son to be the Saviour of it!

2. The *evidence* of this mercy was much stronger. God had not withheld even his only Son, but had given him up for us: and every proof that Jesus Christ came from God, was a fresh proof of the divine mercy. Every miracle which confirmed the one established the other: it proved the grace of God, as well as the power of Christ. And the testimony of the Spirit, in enabling the apostles to work miracles, in order to propagate the glad tidings of salvation, was another striking evi-

dence of the unspeakable mercy of God.

3. The *way of salvation*, now pointed out, was also new, and opened new views, calculated to fill the heart with joy. God, of his infinite mercy, offered to the world a full and free pardon of their sins. They had a declaration from God, founded on the most convincing evidence, that, whatever their past sins had been, they should be forgiven, if they repented and believed in Christ. God had himself provided an atonement for sin, a Saviour, through whom, all who felt their inability to save themselves, who looked on themselves as unworthy of mercy, who doubted, or even despaired, of salvation, might, by the free grace and mercy of God, be pardoned, and received into the family of his children. And this salvation was conferred on terms that were new to the world: terms so easy also, that none might fear to miscarry. It was only required that men should repent and believe in Christ, and be baptized in his name; that, forsaking their sins, they should turn to God and live; that they should trust in Jesus Christ, as the Saviour of the world, who was fully able and willing to perform all that he had promised. And, lest the fear of again relapsing into sin, through the power of that corrupt nature which had hitherto prevailed, should deter the penitent from joyfully embracing the offer of mercy, it was promised also, that God would create a clean heart, and renew a right spirit, in those, who, by faith, should come to Christ, and give themselves up to him; that the Spirit of God should assist them, enlighten their understandings, and sanctify their hearts. And, lest any timid minds should still doubt respecting their acceptance, the invitation was universal: who-soever would, might come and drink of the water of life freely: the Gospel was to be preached to every creature under heaven; and he that came unto Christ, whosoever he might be, should in no wise be cast out.

It is evident that nothing equal to this profusion (if I may so call it) of mercy, was to be found under the Jewish dispensation; and nothing like it among the heathen. Every true penitent had now before him a good hope, a well-founded assurance, that he might obtain the forgiveness of sins, and the blessings of salvation, in all their extent. It was, emphatically, the day of God's mercy: the gate of heaven was opened, and the messengers of the Most High were sent to invite the whole world to enter it. With what joy must such an invitation have been received! What new hopes must have fired the breasts of those who heard and believed it! How many, who hitherto had no ideas beyond this earth, now saw new and glorious prospects burst upon them, in comparison of which all the things of this world appeared as dross and dung! They turned to God—they believed—they were baptized—they became new creatures—they glorified God—they rejoiced with joy unspeakable—they were filled with the love of Christ—they lived holily—they died triumphantly! How justly did the emphatic name of the Gospel, given to this dispensation, answer to its meaning. It was exactly suited to the wants of men. They felt their need of salvation, and it was given. They wanted forgiveness, and it was provided. They stood in need of a Saviour, and the Son of God came from heaven to save them.

Happy age! happy people! methinks I hear some one say. What privileges did they enjoy! What blessings were poured out upon them! Oh that I had lived at that period! how gladly should I have joined myself to the society of Christians, and shared in their hope and joy!

What, then: is the arm of the Lord now shortened that it cannot save, or his ear heavy that it cannot hear? Was the mercy of God exhausted in one effort? Did the Son of Righteousness arise with

healing in his wings only for a day, and then set in darkness to rise no more? Did the church of Christ in its infancy receive all the plenitude of God's favour, afterwards to be deserted and forgotten? No! that day was the dawning of a day which will never set—the beginning of a dispensation which will never end! The divine mercy remains the same—the Gospel, its terms, invitations, promises, and prospects, the same; and therefore our hope and joy in receiving it should be the same also. The present age witnesses precisely the same transactions in the case of every sinner who repents and believes the Gospel, which shed a lustre on the first ages of Christianity. Does he indeed repent? He is invited to look to Him who was given by God to be the propitiation of the sins of the world. He is assured of mercy in terms as full as were employed by the apostles. We use their arguments—we adopt their style. We pray him, in Christ's stead, to be reconciled to God. We assure him that God hath made Christ, his only Son, who knew no sin, to be a sin-offering for us, that we might be made the righteousness of God in him; and if he believe this gracious record, he will be filled, in proportion to his faith, with peace and joy in believing.

This subject may lead us to a very important reflection, which may be highly useful to us in determining the justness of our views of the Gospel. We have seen with what joy the first Christians received the Gospel, and how remarkably it is calculated to excite this feeling. There may be various parts in Christianity—as its precepts, its discoveries, its warnings, its threatenings; but these do not constitute its essence, or give it its peculiar colour and complexion. The joyful view conveyed in it of the forgiveness of sin, of the great goodness and wonderful love of God to man, of full and free salvation through Christ, forms its leading characteristic.

But are there not many who over-

look this, and who confine their attention only to those parts of Christianity which it has in common with other systems? What is the prevailing impression which the New Testament leaves on their minds? Is it merely approbation of the purity of its precepts, or awe on account of the holiness it requires, or dread of failing to obtain eternal life? In this case the Gospel is misunderstood: its grand feature is overlooked. The chief impression which it ought to make, and which it will make when properly understood, is that of grateful admiration at the glad tidings which it brings of the kindness and love of God our Saviour; that of joy, in contemplating the great things which that love hath wrought for us; that of love to Him, who hath procured them for us by the sacrifice of himself. You mistake the Gospel, if these are not its effects: and if these effects are not produced on you, I now exhort you to consider it more attentively; to pray that the eyes of your understanding may be enlightened, that you may know what is the hope of this calling, and what the riches of the glory of the inheritance of the saints; and that you may comprehend, with all saints, what is the breadth, and length, and depth, and height of the love of Christ, which passeth knowledge. There is often a veil, which is cast over our hearts by prejudice and pride, and worldliness and carelessness, and which conceals from us the glory of the Gospel, as it did from the Jews. I fear there are thousands of Christians, so called, who, were they asked which was the greatest blessing, and the highest subject of joy, would never think of that glorious Gospel, which should be the foundation of all our hopes, and the grand source of all our comforts. Indeed, such is the nature of the Gospel dispensation, that there ought to be no one living under it melancholy and dejected: for surely the riches and the grace of Christ, which are open to all, are enough to make the poor-

est rich, and the most miserable happy.

But you will, perhaps, say, I should indeed be happy, if I were assured of my interest in the blessings of the Gospel: but though I have been long striving to obtain a well-founded hope of my acceptance in Christ, I nevertheless enjoy no such peace as you say the Gospel was intended to convey.

The cause which may have led to this complaint it is impossible here to discuss fully. It may in different persons arise from different causes: in some, from constitutional melancholy; in some, from a mistaken conscience; in some, from a defect of judgment; in many, from erroneous views; in many more, I fear, from an imperfect practice. But, supposing you to be sincere in your endeavours—and without this no peace can be expected, nor ought to be enjoyed—I would observe, that probably your views of the nature of the Gospel are erroneous or defective. You may be endeavouring to save yourself, without that distinct reference to the mediation of Christ, and that full reliance on the merits of his death, and the efficacy of his intercession for pardon and acceptance, which you ought to possess. Christ is a SAVIOUR. Have you ever reflected on the full import of that term? It supposes you to be a sinner, though perhaps now a penitent one. It supposes you to be unworthy to appear before God; to be weak and frail; to be wholly unable of yourself to prevail against the world, the flesh, and the devil; and in the deep humiliation and self-distrust which are thus produced, it sets before you an almighty, all-sufficient, and all-gracious Saviour, even the Son of God, who died for your sins, and is risen again for your justification, and upon whom, therefore, it binds you confidently to rely for the pardon of your sins. His promises, then, ought to remove your fears, and speak peace to your conscience. His power and goodness ought to inspire you with con-

fidence, in committing your soul to him: and his love ought so deeply to affect you, as to become the ruling motive of your actions, and induce you to perform every part of your duty joyfully and readily, because it is enjoined by your Saviour. Such should be your views of Christ and his salvation. He ought to be the sun of your religious system; the foundation of all your hopes; the source of all your joy: and the views in which Scripture represents him to us, are directly calculated to produce such an impression. May you fully understand them, firmly believe in them, affectionately embrace them, and joyfully receive them, as glad tidings of great joy, sufficient to dispel all your anxiety, and to fill you with joy and peace in believing. Let me only exhort you, with steadfast purpose of heart to cleave unto the Lord. Let me warn you not to expect salvation, or peace, or joy, while you live in any one known sin. Let it be your desire as much to be saved from the power of sin, as from its punishment; and let your application to Christ be as earnest for his grace to sanctify, as for his mercy to pardon.—“Now may the God of peace, who brought again from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”

To the Editor of the Christian Observer.

A RECENT periodical publication asserts, that the introduction of infant baptism took place in the third and fourth century; and that the only men, whose character or talents have brought their names to our knowledge, have entered their protest

against it. In the essay from which this passage is taken, Tertullian, Origen, Eusebius, Cyril, Justin, Athanasius, Hilary, Basil, Gregory Nazianzen, Ambrose, Arnobius, Jerom, Ephraim Syrus, and Epiphanius, are represented as advocates of adult baptism, in opposition to the practice of infant baptism. Doctor Milner, on the contrary, in his *Church History*, thinks there is ample evidence that infant baptism was practised by the *first* Christian churches; and the author of “*Infant Baptism vindicated**,” declares that “there was very little opposition to infant baptism before the twelfth or even the fifteenth century; that we meet with a formal account of the established practice of infant baptism about *one hundred and fifty years only after the apostles*, when it is proved to have been a general custom; and we glean evidence, from the writings of those who lived in the interval between Cyprian and the apostles, that infant baptism was all along practised, from the very *life-time of the apostles themselves*. We can challenge the opponents of infant baptism to produce *one single* well-established instance, during the first thousand years of Christianity, of any writer who has left it upon record as his opinion that infant baptism is not lawful to be practised, some few declared heretics excepted, who rejected baptism altogether.”

As there is such a contradiction in these accounts of this matter, it will be gratifying and useful to your readers, if some of your correspondents will give a general statement of the historical evidence in favour of infant baptism, with a particular reference to the authorities from which the evidence is derived.

I am, Sir, yours, &c.

M. F.

* Vide *Christ. Observ.* vol. ii. pp. 617, 618.

MISCELLANEOUS.

To the Editor of the Christian Observer.

IN the year 1800, a biographical dictionary, containing memoirs of the chief agents in the French revolution, and apparently written with a view to exhibit and reprobate the inconsistency of those who, after having signalised themselves as republicans and levellers, attached themselves to the consular government, was published at Paris, and immediately suppressed by the police. In 1806, the work made its appearance in another form, and rendered less offensive to the partisans of the Napoleon dynasty. But the editor's sacrifice, far from lulling the vigilance of the police, was followed by the punishment of himself and his associates, and the circulation of their work was immediately prohibited. A copy, however, which was secreted, found its way into this country; and, by the conductors of the *Edinburgh Review*, has been presented to the British public in an abridged form, together with some additional sketches of character, the accuracy of which they profess to authenticate. No one who has been accustomed to read this journal can doubt the ability with which it is conducted, whatever may be his judgment in respect to the soundness of its principles. In particular, I think that the journal in question has given us more authentic details of the character, relative situation, and resources of France, than have appeared in any other publication. With the use that they have made of their materials, in forming from them theories unfavourable to affairs at home, I have no present concern. Still less do I wish, in this place, to speak of these journalists as abettors of the anti-christian conspiracy, undermining, or attempting to undermine, the spiritual fortresses of Britain and her colonies. All I

plead for is, that truth, wheresoever and whensoever told, should be recognised as truth; and not discredited because we dread to hear it, or dislike its reporters. It is idle to speculate; but I cannot help saying, if the rulers of France had, in the dawn of the revolution, believed what was told *them*, instead of laughing at it, what sorrows and crimes might have been prevented!

I have collected below such anecdotes, from the Reviewer's article on the *Biographie Moderne*, as I judged most illustrative of the genius of France, and of human nature, in as condensed a form as the subject and my own leisure allowed of.

Grégoire, a name conspicuous in the annals of the revolution, is now a member of the senate and of the legion of honour. In July 1789 he declaimed against the march of the troops ordered by the king to Paris, exclaiming, that 'if Frenchmen ever consented to become slaves, they should be despised as the refuse of nations.' The same year, he described the king as surrounded by the enemies of the people, and asked why it was that Paris, after an abundant harvest, was driven to insurrection by the want of food. The object of this inquiry was to exasperate the populace against the court. On the king's flight he uttered a violent invective against the monarch, and called for an immediate trial. In 1792 he was delegated to the convention, and soon after made and carried a motion for the abolition of royalty, declaring, that 'kings were in the moral order of things, what monsters are in the physical, and that their history was the martyrology of nations.' On Nov. 15 he pronounced a violent philippic against Louis, and requested that he might be arraigned without delay. He was then made president of the

convention. On the trial of the king, he wrote (being absent) to the convention, 'that, under a conviction of the unremitting treachery of that perjured monarch, he solicited his condemnation without an appeal to the people.' In 1793 he invited Barrere to retract his eulogy on Louis XII., and undertook to prove that this pretended father was, in fact, the scourge of his people. In 1794 he read to the convention an original letter, as he said, of Charles IX., recommending that a recompense should be given for the assassination of the constable of Moay; and this letter he proposed to be enrolled among the national archives, 'in order that its publicity might aggravate the abhorrence which nations should feel for kings.' On the 25th Dec. 1801, Grégoire was appointed member of the conservative senate, and of the legion of honour. He has published various works; and now divides his time between literature and the routine of his office, which he fills with much apparent satisfaction. At this moment his house is the favourite rendezvous of the most distinguished *savans* of Paris; and in private life there are few men of more amiable character, or more winning manners.

Garat, in 1793, being minister of justice, as such, acquainted the king with his condemnation; which he did, according to Bertrand de Moleville, with great barbarity. In 1798, when ambassador at Naples, he made himself obnoxious by the warmth of his republican principles, and returned to take a seat in the council of ancients, of which body he became president in 1799, and pronounced a discourse on the anniversary of the king's death. In 1806, he delivered a long and florid oration on the victories of Napoleon, and is now a member of the legion of honour, of the institute, of the senate, professor of history in the Lyceum of Paris, and shares largely both in the favour and munificence of the emperor.

The well-known *Merlin de Douai*, in Dec. 7, 1792, proved at the bar of the convention, 'that he had never committed the crime of wishing to serve Louis XVI.' He voted for his death. In 1804 he became of the legion of honour; and in 1806 was made a counsellor of state. Carnot said of him, that 'he marched steadily in the revolutionary line, and never swerved from his principles.' His present situation is the best commentary on this panegyric; being in the quiet enjoyment of an immense fortune, accumulated by every species of rapine.

Jean Debry, now a senator, a dignitary of the legion of honour, and prefect of a department, once constantly denounced kings and priests as the *feculence and putrefaction of the human race*. He promoted signally the memorable affair of the *tenth of August*; and in the same month proposed the formation of a corps of *Tyrannicides*, whose sole duty it should be to murder the kings at war with France, and their generals. He soon after moved that 100,000 francs should be given to the man who should bring to the assembly the head of Francis II., the Duke of Brunswick, and 'all the other beasts who resembled them.' He voted for the king's death, and procured the establishment of a committee of supervision, which gave birth to the revolutionary tribunal, so celebrated for their blood-thirstiness. In 1798, his language was; 'if we must have a superstition, let us have that of liberty,—the fanaticism of liberty, if we can. There is no philosophy without patriotism,—no genius but in a republican soul;' &c. In 1800, he pronounced a panegyric on Bonaparte, and a speech in honour of the victory of Marengo. He has since applauded all the measures of the new dynasty, and is now among the most ardent admirers of 'those transcendent qualities which belong to the whole imperial race.'

Cochon is prefect of the Netherlands and member of the legion of

honour. He voted for the king's death; and in 1797 denounced and brought to trial several emissaries of the Bourbons; and stated that 'he knew not to what he was to attribute the *odious distinction* of being placed in their list of the ministers who were to be retained after the revival of the monarchy;' adding, 'that he had voted for the death of the king.' By the directory he was included among the *déportés*; but by the revolution of the 18th Brumaire returned from the island of Oléron;—and is now a zealous supporter of the new government.

With the exception of Malouet, Mounier, Ségur, Alexandre, La Rochefoucault, and Cardinal Maury, but few of the distinguished royalists have enlisted themselves in the service of the present dynasty.—Ségur, once a foreign minister under the *ancien régime*, is now counsellor of state and grand master of ceremonies at the imperial court.—Mounier died in 1806 at Paris, having been a senator and prefect of a department.—Prince Ferdinand de Rohan, formerly Archbishop of Cambray, is now almoner to the empress.—Maury retired from the first shock of the revolution to Rome, and was created there a cardinal. In 1805 he wrote to Napoleon, signifying his wish to return home, and to recognize the new government. He was soon after appointed almoner to Prince Jerome, and made a bishop. He is now at Paris, and professedly devoted to the reigning family. When received as member of the institute, he delivered an elaborate discourse. No occurrence of the kind ever excited more curiosity in the capital, or drew a more numerous auditory. However, those who recollected him preaching before the king, his benefactor; or asserting in the national assembly the rights of his order, with such force of argument, and so captivating an elocution, had the mortification to find, that his manner was stripped of all the charms with which it was once invested; and that with the dignity of his character, he had lost

the fire of his genius, and the lustre of his eloquence.

Every one remembers the name of *Carnot*, the only one of the whole list of republicans who has adhered to his former principles. He voted for the accusation of the princes; for the fabrication of thirty thousand pikes to arm the sans-culottes; and, finally, for the king's death. After having been one of the directory, he was compelled to take refuge in Germany, where he published a vindication of his conduct, and declared himself 'still the irreconcilable enemy of kings.' He stood alone in his vote against the consulate for life; strenuously opposed the accession of Bonaparte to the imperial dignity; and refused to sign the registers. In 1807 he appeared to be wholly engrossed by his avocations, as a member of the first class of the institute. He is an eminent mathematician. In manners, countenance, and in the deep workings of the soul, no contemporary of his approaches so nearly the republican models of antiquity.

The associates of Carnot in the directory are yet alive. *Rewbelli*, who voted for the king's death, and was so notorious for his rapacity, although in disgrace with the present government, is left to enjoy the fruits of his rapine in the vicinity of Paris.—*La Réveillière Lepeaux*, head of the 'Theophilanthropists, and of whom it was said by one of his colleagues, 'that his predominant passion was the fear of being hung,' is living, unmolested, in the midst of botanical pursuits.—*Barras* lives, in honourable exile, in the south of France.—*Roger Ducos*, in 1794 president at the meetings of the Jacobin society, and afterwards third consul, is now in the senate, where he glitters as one of the grand dignitaries of the legion of honour.—*Sieyès* supports the same honours, with a large estate bestowed by the consul as a *national recompence*.—*Barère*, who so long governed the legislative assemblies of France, and occupied so much the attention of

mankind, has dwindled into absolute insignificance, and now drags out a solitary and sordid existence in Paris, contemned by the government, and shunned by all orders of men. He for some time edited a journal called *Memorial Anti-Britannique*.—*Desezé*, the eloquent defender of Louis XVI. is yet alive in a retired part of Paris.—*Malesherbes*, the venerable associate of *Desezé*, perished on the scaffold at the age of 70.—*Tronchet*, another noble co-operator of the latter, died in 1806.—*Tronçon Ducoudray*, who defended the queen, was deported to Cayenne, and there expired.

Anacharsis Cloots, the soi-disant 'orator of the human race,' encountered death with the utmost serenity; and on his way to the scaffold lectured *Hebert* on materialism, 'to prevent him,' he said, 'from feeling any religious sentiments in his last moments.' He also asked to be executed after his associates, 'in order to have time to establish certain principles, while their heads were falling.'

Of the notorious *Condorcet*, we are told, that in 1793 he fled from the pursuit of death, and took refuge in a house, where he staid till the next year. Driven from this asylum, he left Paris, meanly dressed, with a view to seek the protection of his friend *Suard*, at Seaux. He found that *Suard* was at Paris; and was accordingly forced to skulk for several nights among the neighbouring quarries. Hunger compelled him to leave this retreat; and entering a small inn at Clamart, his long beard, haggard figure, the agitation of his manner, and his voracity in eating, subjected him to suspicion, and he was arrested. At his examination, he called himself *Simon*, and said that he was a servant. But a copy of *Horace* being found in his pocket,—the peasant who questioned him said,—'I rather suppose that you are one of those *ci-devant*, who had servants.' He was sent to Bourg la Reine on foot, and there imprisoned, and for-

gotten for twenty-four hours; at the end of which time he was found lifeless and stiff, by a person who went to supply him with bread and water. Whether he died by mere inanition, or by a strong poison which he always carried about him, is uncertain. He was author of that formidable phrase, *Peace to the cottages but war to the palaces*.—*Petion*, mayor of Paris, experienced a like fate.

Fonfrede, *Gensonné*, *Ducos*, and *Valagé*, were imprisoned with *Vergniaud*; and passed the night before their execution in a manner well suitable to their several characters. *Fonfrede*, resigned to his fate, wept, every now and then, at the recollection of his wife and children. *Ducos* made verses, enlivened his companions by sprightly sallies, and gravely proposed, that, while they still retained their quality as deputies, they should decree the indivisibility of their heads from their bodies, as they had decreed that of the republic. *Valagé* was busy in contriving how he should dispatch himself. *Vergniaud* threw away some poison which he kept about him, declaring, that, as he had not enough for his friends, he would not abandon them.—When *D'Espréménil* was going to the scaffold, accompanied by *Le Chapelier*, the latter, as they ascended the steps, said to his companion, that they had a terrible problem to solve in their last moments. 'What is that?' said the other. 'To determine to which of us the hisses of the populace are meant to be addressed!'

Astonishing instances of female heroism are recorded. *Mad. La Rochefoucault* particularly signalized herself in the war of *La Vendée*; and was taken prisoner and executed. Another heroine, at the affair of *Gesté*, rallied the discomfited royalists, charged three times at their head, and was found covered with wounds on the field of battle. In the battle of *Mans*, where 10,000 republicans, and 20,000 *Vendeans*, are said to have fallen, a young wo-

man, armed with a helmet and a lance, and pursued by the enemy, fell at the feet of General Marceau, who raised her up, and determined, if possible, to save her. Marceau was denounced as having saved a Vendean, and would have been executed, but for the conventional deputy Bourbette, whose life he had preserved in the same battle. But the young woman was executed.—*Cecile Renault*, a beautiful woman, appeared to have been disordered in her mind by the distractions of Paris, and the tide of blood which rolled in the streets; and in May 1794 called on Robespierre, but was refused admission. She said, 'when we had a king there was no difficulty in seeing him. I would sacrifice my life to have another.' When dragged before the revolutionary tribunal, two knives were found about her, and she was condemned: but there was no proof that she intended Robespierre's death. Her father was executed with her as an accomplice; and all her relations, friends, and acquaintance, were involved in the same fate. Upwards of 60 persons, utterly unknown to her, perished on the same account.—*Madame Roland* is perhaps the most distinguished of these heroines. She displayed the most unshaken courage on the scaffold, which she mounted with a marked expression of disdain and dignity in her countenance. In crossing the Place de la Revolution, on her way to the guillotine, she bowed her head before the statue of Liberty that stood there, and uttered an indignant exclamation concerning the abuse of the name. She predicted, when about to die, that her husband would not survive her loss, — a prediction soon verified. As soon as he heard of her execution, he resolved upon suicide, quitted his asylum, took the road towards Paris; and next morning was found seated by the side of it, with his back against a tree, and mortally wounded with a sword-cane which he usually carried with him.

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A note was found beside him, in which he declared that the death of his wife had left him without any farther consolation on earth.

Should the booksellers be able to procure a copy of the *Biographie Moderne*, it is hoped that the work will be circulated in an English translation. However numerous the records of Revolutionary France may already be, including the public journals, transactions of the legislative bodies, and memoirs of individuals, adding the infinite variety of books which have been made up in continental countries distinct from France, and in Great Britain, — a history of the French Revolution is yet a desideratum.

It is devoutly to be wished that such a history should be compiled by a Christian philosopher; who would ever bear in mind the observation, that this political convulsion will do us no good unless it be considered as a *grand experiment upon human nature*. It is well said by a writer referred to above, that the interval between 1790 and 1800, "gives us the abridged experience of many centuries; and never did the faculties and passions of civilized man work with so much force, and so little disguise. Those who have lost and those who have acquired power; the vicissitudes which the nations and governments of Europe have undergone; and the precautions employed to avert the evils of change; are equally subjects for minute research and profound speculation. During the shock of this great convulsion in France, and the conflict of opinions among ourselves, there was no place for calm observation; and the mind was rather bewildered than guided by the light which these astonishing events seemed to throw on the character of our nature." Alas! that they who write thus should so depart from the dignity of intellectual philosophy as to squander time and language in calculating how gloriously happy France would have been, if her princes, nobles, and courtiers had

5 A

Possessed the spirit of martyrs, her ministers been popular, her king his people's idol, her clergy saints and confessors; that is, if mankind were angelic intelligences, and the earth awakened to its primeval beauty.

I am not sorry that the northern critics close the volumes of *Revolutionary Biography* "with feelings of humiliation and almost of despondency." Yet do they "cling steadily to the faith, that the seeds of future happiness are sowing in the midst of this scene of apparent desolation; and that the plough and harrow which are now deforming the surface, and tearing up the roots of European society, are only preparing the soil for a new and more abundant harvest of permanent enjoyment." So then, we are to gather grapes of thorns and figs of thistles; the corrupt tree is to bear good fruit; and by its fruit we are not to know it! Oh, how perpetually are we compelled to remember, that no philosophy, but that which came down from heaven, can explain and remedy the moral and political disorders of the world, and encourage us to sustain their effects, without being disheartened by their malignity and continuance, or charging upon the Governor of the universe the errors and sufferings of his creatures!

ANELUS.

To the Editor of the Christian Observer.

IN Robertson's *History of Charles the Fifth*, at the account of the emperor's resignation, we find the following note, Book xi. A. D. 1556.

"The emperor's resignation is an event not only of such importance, but of such a nature, that the precise date of it, one would expect, should have been ascertained by historians with the greatest accuracy. There is, however, an amazing and unaccountable diversity among them with regard to this point. All agree, that the deed, by which Charles transferred to his son his

dominions in the Netherlands, bears date at Brussels the 25th of October. Sandoval fixes on the 28th of October as the day on which the ceremony of resignation happened, and he was present at the transaction (vol. ii. p. 592). Godleveus, who published a treatise "*De Abdicatione Caroli V.*" fixes the public ceremony, as well as the date of the instrument of resignation, on the 25th. Pere Barre, I know not on what authority, fixes it on the 24th of November (*Hist. d'Alem.* viii. 976). Herrera agrees with Godleveus in his account of this matter (vol. i. 155): as likewise does Pallavicini, whose authority with respect to dates, and every thing where a minute accuracy is requisite, is of great weight (*Hist. lib. xvi. p. 168*).—Historians differ no less with regard to the day on which Charles resigned the crown of Spain to his son. According to M. de Thou, it was a month after his having resigned his dominions in the Netherlands, that is, about the 25th of November (*Thuan. lib. xvi. p. 571*). According to Sandoval, it was on the 16th of January 1556 (*Sand. ii. 603*). Antonio de Vera agrees with him (*Epitome del Vida del Car. V. p. 110*). According to Pallavicini, it was on the 17th (*Pal. lib. xvi. p. 168*): and with him Herrera agrees (*Vida del D. Felipe, tom. i. p. 233*). But Ferreras fixes it on the first day of January (*Hist. Gen. tom. ix. p. 371*). M. de Beaucaire supposes the resignation of the crown of Spain to have been executed a few days after the resignation of the Netherlands (*Com. de Reb. Gall. p. 879*)."

From this statement of the disagreement among historians in assigning the date of one of the most remarkable events in modern history, we might perhaps be justified in laying down, as a general principle in the discussion of historic evidence, "That variations, even to a considerable degree, among histo-

rians, do not necessarily impeach their veracity." Deistical writers have ever laboured to invalidate the testimony of the Evangelists, on the ground of the difference which exists in their narratives. If the fact stated by Robertson admit of the fair deduction of any such principle as has been laid down, it affords a complete answer to such allegations; for in no one instance do the sacred writers differ from each other so widely as the historians mentioned in the note above quoted. And it is remarkable, that while they all differ as to the day on which the transaction took place, they are agreed as to the date of the deed of transfer. Had they differed on both dates, many suppositions might have been resorted to, in order to reconcile them, which are now inadmissible: therefore their adhering so precisely to one date, makes their variation as to another still more striking.—Shall we then allege of these writers, that they "cannot be true and faithful historians?" Or if an argument were deduced from these differences, to prove that Charles the Fifth never reigned, or that he must have died an emperor, would it have any weight even with the most sceptical? And yet the existence of our Lord on earth, and the truth of the facts related concerning him in the Gospel histories, are gravely controverted on the same principle. Φ.

To the Editor of the Christian Observer.

In one or two of your late numbers the subject of Liberty and Necessity has been introduced, apparently with a view to the revival of some discussion of that most intricate question. Although your known impartiality in this and some other controversies is a sufficient security to your readers that nothing crude or dogmatical will be admitted into your pages, it is much more desirable that the subject should be alto-

gether avoided, abandoned as it has been as inexplicable by men of the first rank in intellectual ability. To promote this end, I take the liberty of sending you a remarkable passage from the Essay of David Hume on Liberty and Necessity, as it is quoted by Lord Woodhouselee, in his Life of Lord Kames*. That learned and elegant writer, in stating the sentiments of Lord Kames on this difficult question, expresses himself as follows:—

"The subject itself we have the best grounds for believing to be above the reach of human understanding; (perhaps purposely intended by our Creator to impress man with a just sense of the limitation of the powers of his mind;) and, instead of straining our faculties in a vain endeavour to comprehend, explain, and reconcile its contradictory phenomena, it were better at once to acquiesce in that conclusion, which one of the most subtle of metaphysicians has himself drawn, after a full statement of all that with certainty could be affirmed on the question of Liberty and Necessity:—'These are mysteries which mere natural and unassisted reason is very unfit to handle; and whatever system she embraces, she must find herself involved in inextricable difficulties, and even contradictions, at every step which she takes with regard to such subjects. To reconcile the indifference and contingency of human actions with prescience, or to defend absolute decrees and yet free the Deity from being the author of sin, has been found hitherto to exceed all the power of philosophy. Happy, if she be thence sensible of her temerity, when she pries into these sublime mysteries; and, leaving a scene so full of obscurities and perplexities, return, with suitable modesty, to her true and proper province, the examination of common life, where she will find difficulties enow to employ her in-

* Vol. i. p. 148.

quiries, without launching into so boundless an ocean of doubt, uncertainty, and contradiction *.”

The apparent humility and candour, and the undoubted truth, of most of the assertions in the foregoing passage, may perhaps have more weight with some of your readers, who may be perplexing themselves with the subject in question, than much reasoning upon it, however acute and plausible. On points of this nature, more than almost any others, it betrays no weakness of understanding to yield to the testimony of those who have preceded us in the inquiry, and to be content to be ignorant. It will, on the contrary, be generally found, that those who have thought most deeply upon the subject, have been the least disposed to dogmatise.

I am, Sir, &c.

W.

Although the following letter has not satisfied us, and probably will not satisfy our readers, with respect to the expediency of the rule, which Mr. Benson, after having explained, undertakes to defend, we deem it right to lay it before our readers without any farther comment.

To the Editor of the Christian Observer.

In your number for October last, in which (page 670) you speak of the Methodist Conference, lately held in Manchester, you notice the following question, which had been proposed by the late Rev. John Wesley, and answered many years ago at a general Conference, and was only confirmed in this last Conference, and re-published in the Minutes thereof: “Ought a woman to marry without the consent of her parents?” The answer is, “In general she ought not: yet there may be an exception.” The exception you quote, and then express your apprehension, “that the ambiguity

of the terms must have led you into some mistake as to its scope.” Permit me to observe, that this, indeed, appears to have been the case. It must be acknowledged there is some ambiguity in the terms, although not designed either by Mr. Wesley or the Conference, and not such as could mislead any member of the Methodist society, for whose direction the rule and the exception were intended. To them, the meaning of them has hitherto been, and is still, perfectly apparent. But it seems the ambiguity of the terms has led you, if not to *mistake*, yet to *question* the scope and intention of the exception to the rule. You will please to observe, therefore, that it only respects a *truly Christian* or *pious* woman, who believes it to be her duty to marry. And concerning such an one it states, that “if her parents absolutely refuse to let her marry any Christian, then she may, nay, and ought, to marry without their consent.” Now, by “any Christian” here, is not meant, as you suspect, any person that may offer, and whom she may incline to marry, provided he be but a Christian. No idea of this kind ever entered into the mind of Mr. Wesley, or any member of the Conference. They meant, “if her parents absolutely refuse to let her marry a *Christian*, a *true Christian*, a *pious man*, however equal he may be to her in property, education, and rank in life (a case by no means singular); and if they, being themselves ungodly, insist that, if she marry at all, she shall marry one like themselves, a man of the world—a man who, as far as she can judge, is devoid of true religion: then, in that case, she may, nay ought, to marry without their consent.” It ought to be well observed, that this single exception to the general rule supposes three things: 1st, That the woman *sincerely*, and *before God*, believes it to be her duty to marry;—2d, That she is *pious*; and therefore, according to

* Essays and Treatises on several Subjects, vol. ii.

the apostle's doctrine (1 Cor. vii. 39) ought only to marry *in the Lord*, and not to be *unequally yoked* with one who is not pious (2 Cor. vi. 14—17);—and, 3d, That her parents absolutely refuse to give their consent to her marrying one that is pious. Thus explained, I doubt not but both you and your readers will approve of the exception; especially as it is added, to shew the disinterestedness of the Preachers, “Yet even then a Methodist Preacher ought not to marry her.”

Your giving this letter a place in the next number of your Miscellany, will oblige

Yours, in Christian love,

JOSEPH BENSON.

City Road New Chapel,

Nov. 6, 1809.

HYMN

APPLICABLE TO THE PRESENT CONDITION OF THE JEWS.

DISOWN'D of Heav'n, by man oppress,
Outcasts from Sion's hallow'd ground,
Wherefore should Israel's sons, once blest,
Still roam the scorning world around?
Lord! visit thy forsaken race;
Back to thy fold the wanderers bring;
Teach them to seek thy slighted grace,
To hail in Christ their promis'd King.
The veil of darkness rend in twain,
Which hides their Shiloh's glorious light;
The sever'd olive-branch again
Firm to its parent stock unite.
While Judah views his birth-right gone;
With contrite shame, his bosom move
The Saviour he denied to own,
The Lord he crucified to love.
Haste, glorious day! expected long!
When Jew and Greek one pray'r shall pour,
With eager feet one temple throng,
One God with grateful praise adore.
J. J.

REVIEW OF NEW PUBLICATIONS.

The Jubilee; a Sermon delivered Sunday, October 22, 1809, in Argyle Chapel, Bath. By WILLIAM JAY. Published by Request. Bath: and London, Williams and Smith. 8vo. pp. 40. Price 1s.

WE have had frequent occasion to notice the productions of this able and eloquent preacher; and certainly the sermon before us will not diminish his well-earned reputation. It is distinguished by his customary feeling; and exhibits the same good sense, and the same solicitude for the interests of practical piety, which have always characterized the writings of Mr. Jay. We introduce the present sermon, therefore, to the notice of our readers, not for the sake of any new or striking criticisms which arise from it, but to afford us an opportunity of presenting them with some extracts, which appear to us to possess an interest beyond the circle of the

congregation to which they were originally addressed.

In enumerating the advantages derived to the Jews from the appointment and recurrence of the year of Jubilee, Mr. Jay specifies one, which affects us no less than it did them, and which we do not recollect to have seen so distinctly insisted upon before:

“It established,” he observes, “the divine authority of Moses. For we may boldly affirm, that no legislator, unless conscious of being divinely inspired, would ever have committed himself by enacting such a law. It was founded on a standing miracle. It forbade all agricultural process, on the assurance that the year preceding should render it needless, by yielding an abundance sufficient to answer its demands without tillage. For this double produce in one season he pledged himself. Would an impostor have done this? How easily would he have been detected! Had his assertion been false, a people so prone to rebel, and so governed by present appearances, would never have submitted to the loss of a year's pro-

duce; neither would the possessors of acquired estates have resigned them.—Their obedience in such circumstances abundantly proves the truth of his claims." pp. 18, 19.

"It verified," he further observes, "the prophecies with regard to the descent of the Messiah. It rendered necessary the continuance of the distinction of every tribe and family: this preserved their genealogies secure and clear: and thus ultimately, and no doubt intentionally, it served to ascertain the birth of our Lord and Saviour from the tribe of Judah, and the family of David. Indeed every dispensation of divine Providence or grace from the beginning of the world, regarded the coming of the Messiah, and issued in 'the fulness of him that filleth all in all.'" pp. 19, 20.

We are happy to find Mr. Jay, whose authority in certain religious circles is weighty, concurring with us in the remarks which we have occasionally made on the perverse use to which the figurative language of the Bible is too often applied. "It has been frequently abused by violence, and debased by littleness. Expositors and preachers have too commonly supposed, that a conformity was to be sought for in every attribute and in every circumstance of the subject; whereas a real and striking similitude is all that is required in any writer. And the same," he adds, "will hold with regard to the metaphors, parables, and types of the Scripture." We no less agree with Mr. Jay, when he observes, with equal justice, that the various usages and institutions of the ceremonial economy, derive, at the same time, their significance, their value, their perfection, from reference: they were all "shadows of good things to come, but the body is Christ."

"This," he adds, with his characteristic feeling, "This renders the Old Testament so delightful and edifying to a Christian. By means of the subsequent explanations of the New Testament writers, he can go back and compare promise with accomplishment; the figure with the substance. He can read the glory of his Redeemer in the patriarchal dignity, in the prophetic wisdom, in the priestly sanctity, in the kingly dominion. He can find him in the sufferings and elevation of Joseph: in the splendor of Solomon: in

the burial and resurrection of Jonah. He can see him as the bread that came down from heaven in the manna; as the water of life in the streams that flowed from the rock in the wilderness; as an offering for sin in the slaughtered bullock or bleeding lamb. In the brazen serpent he beholds him as dying on the cross, 'that whoever believeth on him shall not perish, but have everlasting life.' He meets him, he hears him in the Jubilee. It is in allusion to this season, that our Lord expresses himself, in the words of Isaiah; 'The spirit of the Lord God is upon me: because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord.'" pp. 21, 22.

After having pointed out some particulars of resemblance between the Jubilee and the Christian dispensation, he observes, with a warmth

which well becomes

A messenger of grace to guilty men,

"With what satisfaction and pleasure would a Jewish priest proclaim the arrival of the Jubilee? And shall a Christian minister be cold and senseless, who has 'this grace given, to preach among the Gentiles the unsearchable riches of Christ?' O what a privilege, to go and publish that God 'has not spared his own Son, but delivered him up for us all, and that with him he will also freely give us all things: that God is in Christ reconciling the world unto himself, not imputing their trespasses unto them.' I would rather be employed in announcing this intelligence to sinners, than be destined to blow the trump of the archangel that shall awake the dead. I would rather call you to the feet of the Saviour, than to the tribunal of the Judge."

"The Gospel, my brethren, is not a speculation. It is not a matter of idle curiosity. It is not the solution of a problem, or the decision of a point in debate, the knowledge of which can merely affect the judgment. It brings us 'good tidings of great joy.' It is not only wonderful, but interesting. It is not only 'a faithful saying;' but 'worthy of all acceptation.' It is 'all our salvation;' and it should be 'all our desire.' It is 'our glory;' and should be 'our joy.'" p. 33.

The sermon closes with a few hints of admonition concerning the celebration of the happy anniver-

sary, the approach of which suggested to the author the text from which he has preached (Levit. xxv. 10). The topics are well chosen.

"You glory in the moral example of your sovereign, 'whose life's a lesson to the land he sways.' Why, then, resemble him, and do not disgrace the event you commemorate by indulging in every kind of dissipation and intemperance." "Rejoice with trembling." "Blend prayer with your praises;" &c.

The concluding paragraph is particularly striking, and must have had a powerful effect. We give it entire.—

"Let liberality accompany your festivity. Stretch out your hand to the poor. Visit the abode of misery. Contribute to the release of some unfortunate debtor. Cause some widow's heart to sing for joy. Let the blind hail a day they are forbidden to see. Let the aged feel themselves young again, and talk of the things they did in the old time, before many of us. Some—many—ah! how many, eat nothing from day to day, but 'the bread of sorrows'—Let them taste comfort, and 'forget their misery.' 'Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength.'

"God save the King; and let all the people say amen." pp. 39, 40.

We are not a little surprised, that so sensible a man as Mr. Jay should speak of the Agrarian law, proposed by Stolo, as "a wise constitution" (p. 18). We must deprecate the introduction of such subjects into sermons, until the minister who ventures to bring them forward shall have gone through a course of reading on political economy. Remarks of this kind are not merely unsound in principle; but they have (we are persuaded without their being so intended) a bad practical effect: for if that "constitution" which might be shewn to be most injurious and impolitic, even as the interests of the lower orders are concerned, be represented as "wise;" what must be thought of that constitution of society to be found among ourselves, and which will naturally rise

in contrast to the minds of a British audience? The real evils which exist among us it is our duty to ascertain, and, if we can, to amend: but let us not admit the supposition, in the present noon-day blaze of political light, that an Agrarian law would tend in any degree to their removal; or that, on the contrary, it would not tend grievously to aggravate their pressure.

An English Grammar: comprehending the Principles and Rules of the Language, illustrated by appropriate Exercises, and a Key to the Exercises. By LINDLEY MURRAY. In Two Volumes: Vol. I. pp. 499; Vol. II. pp. 527. Longman and Co. London. 8vo. Price 1*l.* 1*s.*

It will not be expected of us, as Christian Observers, to bestow so extended an attention upon these volumes, as we have, nevertheless, no hesitation in saying their peculiar merit demands. Yet the same character forbids us altogether to overlook them. Every work connected with education is important. And even those, which are not professedly or necessarily of a moral description, generally acquire a moral character from the sentiments which the authors find, or make, the opportunity of introducing. We may, perhaps, indulge a hazardous security, in supposing that the time is now completely past, when publications of the most indifferent or remote description availed themselves of their unsuspected character to disseminate the principles of atheism in religion and of anarchy in politics. We may, however, safely affirm, that this is not done with the profligate openness and effrontery, which we were in the habit of observing a few years ago. Still, the consideration, that almost all the sources of science may be, because they have been, polluted, is sufficient to secure our active recommendation of such elementary works as are not only free from this formidable imputa-

tion, but are uniformly friendly to the interests both of religion and of morality. We had occasion, in an earlier part of our miscellany, to bestow, what we supposed to be, deserved commendation upon a former work of Mr. Murray, for which we were called to account by one of our correspondents; and we were not displeased to find ourselves quickly justified by another. We certainly do not repent of our first opinion, and we have no hesitation in delivering one more strongly favourable on the present occasion. There is much room for difference of sentiment respecting the portion of religious matter which should be introduced into works, the proper object of which is not to explain or enforce religious truth. We are aware of the arguments which may be adduced, and those very powerful ones, for decisions on this subject widely different from each other. We think, however, that in a grammatical work like the present, the proportion of religion which the author has introduced is as much as is calculated to do good. We are likewise happy to bear testimony, that none of the sentences or extracts on this subject appear to be selected with relation to the peculiar creed of the writer. Having perused the work, not as either instructors or learners, but as critics, we cannot pretend to have read every line in it, every declension of every noun, and every conjugation of every verb. We have, however, read it to a sufficient extent, and with sufficient care, to be able to pronounce upon it as a work of great correctness and perfection. The parts which we would select as deserving of peculiar praise, and as calculated to afford most satisfaction to the person who reads the grammar in more advanced life, for the purpose of recovering and re-impressing what he learnt in his youth, are, that on Syntax, and the Appendix to the first volume, "containing Rules and Observations for assisting young persons to write with perspicuity and accu-

racy," &c. There is considerable acuteness displayed under both these important heads; and, as we entirely agree with the opinion quoted from Blair, in the motto of these volumes, that "they who are learning to compose and arrange their sentences with accuracy and order, are learning, at the same time, to think with accuracy and order," we see an intellectual, if not a moral advantage, attending this pursuit. The large number of examples in this work is of great importance, not only as illustrating the several rules which the author lays down, but as putting a reader, even of inferior ability, into a capacity of judging for himself how far the rules themselves are just.

Mr. Murray, in vol. i., pp. 223, &c. seems to be decidedly in favour of using the word "means," whenever employed in the sense of instrumentality, uniformly in the plural form, and that even when joined with a singular pronoun. It is but lately that authors have ventured to innovate into grammatical accuracy in this instance: but it certainly is a gross and unnecessary violation of grammar to say "by this or that means;" and there can be little question, in our opinion, that, in fifty years or less, we shall enjoy the advantage of having a distinct and acknowledged singular and plural in this word, as well as in every other that requires them. To use the plural, when the word occurs absolutely, is certainly proper; because more articles than one, under the character of means, may be intended to be expressed.

We cannot dismiss these volumes without observing, that, as they are intended for the higher classes of readers, they will be found particularly serviceable to instructors, to young persons who have left school, and to foreigners.

It is but justice to the respectable and laborious author, to subjoin the concluding paragraph of the Introduction to the first volume.

"Before the close of the Introduction, it

may not be superfluous to observe, that the author of the following work has no interest in it, but that which arises from the hope, that it will prove of some advantage to young persons, and relieve the labour of those who are employed in their education. He wishes to promote, in some degree, the cause of virtue, as well as of learning; and, with this view, he has been studious, through the whole of the work, not only to avoid every example and illustration, which might have an improper effect on the minds of youth; but also to introduce, on many occasions, such as have a moral and religious tendency. His attention to objects of so much importance will, he trusts, meet the approbation of every well-disposed reader. If they were faithfully regarded in all books of education, they would doubtless contribute very materially to the order and happiness of society, by guarding the innocence, and cherishing the virtue, of the rising generation."

An Account of the latter Days of Richard Vickris Pryor; to which is prefixed a brief Sketch of his Life and Character. Second Edition. Bristol, Mills and Co.: London, Darton and Harvey. 12mo. pp. 59.

THE moral uses to which authentic biography is applicable, form a strong contrast to the mischievous and morbid effects of those factitious representations of life and manners, which, under the name of novels, crowd the shelves of our circulating libraries, and corrupt the taste and pervert the judgment of so many of our youth of both sexes. It is a method of instilling instruction which is sanctioned by the highest authority; nor will it be denied, that the inspired writings owe much of their usefulness, as well as of their charm, to the biographical sketches by which their truths are illustrated and enforced. We are not unaware, however, of the abuse to which this species of writing is liable. The fond partiality of friends is apt to drag into notice many circumstances which it had been well to bury in oblivion; and, under the authority of departed worth, principles and maxims sometimes obtain credit and current.

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cy, which ought rather to have been reprobated and condemned. Let any intelligent reader take the trouble to turn over the pages of the Magazines, whether religious or irreligious, which have issued from the British press during the last three or four years, and he will find this remark abundantly verified. He will discover, that, in the one class, characters are often held up to imitation, in this Christian land, which do not appear to possess one Christian attribute. In the other, he will grieve to behold the reveries of enthusiasm sometimes exhibited as the genuine fruits of the Spirit of God. We cannot wonder, therefore, if the cause of practical infidelity should be promoted by the one; while the soberness of Christianity is grievously discountenanced by the other.

In the view of these opposite evils, we hail with pleasure every well-authenticated biographical narrative, which, while it displays the omnipotence of religion in reducing the rebellious heart of man to "the obedience of faith," carefully abstains from accrediting any thing, either in principle or practice, which is at variance with the word of God. And it is on this ground that we have thought it right to bring to the notice of our readers the work before us. In an Introduction to it, the author has so well exhibited some of the beneficial effects arising from that particular species of biography to which we have just adverted, that we shall quote his own words.

"It is animating and instructive," he observes, "to have before our eyes the pious breathings of a soul aspiring to the highest degrees of sanctity and virtue; and, from a deep conviction that a devotion of the heart to God, is at once the duty and the happiness of man, striving to break asunder the bonds of innate corruption, and raise itself to the enjoyment of the greatest and most excellent objects. But it is still more animating and instructive when we can follow it to the verge of eternity, and behold it shaking off its earthly fetters, with hopes full of immortality. Among all the objects that surround us, where shall we find one of so edifying a nature as this? When we reflect on

the awful scenes about to be unfolded to the departing soul, and that its eternal condition is on the point of being finally decreed, the consideration is full of solemnity; and it becomes doubly so, when to this we unite the idea, that ere long, and we shall be actors in a similar scene, and be surrounded by the same prospects. 'The remembrance of death (observes a celebrated writer) ought to predominate in our minds as an habitual and settled principle, always operating; and our attention should seldom wander so far from our condition, as not to be recalled and fixed by sight of an event which must soon, we know not how soon, happen likewise to ourselves, and of which, though we cannot appoint the time, we may secure the consequence.'

"By studying those memorials of the last hours of good men, of which there are many extant; by observing the foundation on which their hopes rested, and what it was that enabled them to overcome the bitterness of death, we may gain many useful hints in relation to what is required of us, would we become partakers of the same immortal hopes, and of the same eternal inheritance." p. vii—ix.

"The death-bed of a Christian, alive to his situation, and impressed by religion, is indeed fraught with instruction to survivors. In this school, Wisdom and Truth preside, in all their native force and majesty. We contemplate a solemn picture of what must shortly be our own situation, and read a transcript of the views, which it is probable we shall then have of time and eternity. To become now what we shall then wish to have been, is the great lesson enforced by such examples." p. xi, xii.

The subject of the present Memoir was born in London, in Jan. 1780. He appears to have possessed an excellent understanding, which was improved and embellished by means of a liberal education; and he enjoyed the further advantage, in consequence of a slight tendency to consumption which appeared in him about the age of eighteen, of spending some years in the southern parts of Europe, among those monuments of modern art, and relics of departed greatness, which were calculated in an eminent degree to refine his taste and to exercise his reflecting powers. But, notwithstanding his long residence on the continent, and the care he took of himself while at

home, his health gradually declined and before the end of 1806, his complaints had made considerable progress.

Although the necessity he was under, of avoiding any great exertion of his voice, prevented his conversing much; yet we are told, that his conversation, when he did unbend, was remarkably interesting; and as he had read and seen much, it was often enlivened by anecdote and description. He was admired for the unaffected simplicity of his manners, and the uprightness of his mind; and was always distinguished by sterling sense and a discriminating judgment. The fidelity of the biographer does not allow him to conceal from us, that his friend was naturally opinionated, and warm in his temper, and that he was tinctured with "that species of pride which the consciousness of superior intellect too often inspires." His valetudinary state had also increased that selfish disposition, which is natural to man, so as to produce a too exclusive attention to his own accommodation and comfort. These shades in his character served to render the influence of Christianity, in purifying his heart, more striking; and on that account they are recorded in this sketch.

It had for some time been a source of anxiety to some of his friends, that he did not feel as he ought the infinite importance of eternal things. He had always, indeed, attended to the outward observances of religion; he had even been in the frequent practice of reading his Bible: but, as he himself afterwards acknowledged, he did not understand its leading truths, and he was unacquainted with its influence in renovating the soul, and directing and controuling both the affections and conduct. Towards the close of 1806, however, after his return from an excursion to Norway, it became plain to those around him, that a very considerable change had been wrought in his mind. His religion had acquired strength and vitality,

and its benign and sanctifying influence became very visible in the whole of his deportment. He now daily devoted a portion of his time to serious retirement, and to the study of the Scriptures and works of piety; and his conversation assumed a more Christian cast. The sense he now appeared to entertain of the supreme importance of religion, was accompanied by a humbling conviction of the sinful insensibility to its value in which he had passed so large a share of life. Indeed, this conviction had been gradually growing upon him: for even a year before the period of which we speak he thus wrote to one of his friends:—

“ ‘I am often surprised at myself, and almost every body else, to think how seldom we reflect upon by far the most momentous day of our life, that day when we must bid adieu to all those objects, which now entirely fill our thoughts—and what is far more awful, that day when we are to enter upon a new state of being, to endure through all eternity, either of misery or bliss. In comparison with this great object of securing an eternal happiness, what baubles do all those objects appear, which we hunt and labour after, throughout the whole span of our fleeting life! At some moments, when the mind, unfettered by externals, contemplates these important objects, we are ready to fancy we shall never think the world again worth a thought; and yet, strange to say, the next hour we rush after its pleasures as if we never heard there was another.’” p. 16—18.

“ ‘God forbid,” he afterwards observes, “I should ever think of adverting to religious duties, as a ground of hope for eternal comfort. If my only hopes were founded on these, I should indeed be miserable. The Scriptures, and the Articles of the Church, tell us plainly enough, that we have all deserved condemnation, and that nothing but the merits of an Almighty Saviour can make us acceptable to God.”

During the winter, we are told that his piety became more confirmed, and he seemed to have adopted a fixed resolution of devoting himself wholly to the service of God. Nor was this occasioned by any idea

that his death was at hand: on the contrary, he was led, by the insidious nature of his complaint, to regard that event as still very distant. The state of his mind will appear from the following extracts.

“ ‘In a paper dated November, after lamenting that he had not led a more useful life, and accusing himself of having transgressed in various ways the holy law of God, he remarks—‘ But supposing I had not even actually committed one (sin), yet so innumerable do I find my sins of omission, that for them alone I deserve eternal punishment. I know not how short the time may be, in which it may please God to spare me. May he help me then to use the present with all diligence, and from this hour may I recollect that I was created to advance his glory, my own real and eternal happiness, and the good of my fellow-creatures. From this moment then let me glorify God. 1st. By always standing up for the honor of his holy religion and Gospel in the world, when I hear it ridiculed and abused by scoffers. 2ndly. By constant endeavours to habituate myself to an awful reverence at the thought or name of God, and to feel a true thankfulness for his innumerable blessings, recollecting that all I have is given to me by him, and that the glory of it is due to him; hence should humility be a reigning quality in my heart.

“ ‘O blessed Jesus, be graciously pleased in thine infinite compassion, to pardon my innumerable sins, to enlighten my heart that I may see them in all their blackness, and be so deeply affected with the view, that I may loath them as the most dreadful evils; granting me the blessed influences of thy Holy Spirit to purify my soul, and cleanse it from these stains.’

“ ‘The following remarks occur in a paper dated Feb. 15—‘ May this great principle be deeply impressed on my mind, that I am not to look for happiness in this world. If our minds were rightly impressed with this truth, and if all our hopes were really fixed on eternity, what a wonderful help would this be to us in bearing the disappointments and afflictions that assail us. We should not be surprised and overwhelmed by them, but should view them as things we had always looked to, and knowing how quickly they must pass away and be succeeded by eternal joys, we should rather offer up our thanks to an all-wise Providence, with full assurance that they have been sent for some good purpose.’ In a paper of the same date, he says, ‘ In all my plans of life, whether of

business or amusement, let the first question to myself be, Is this consistent in every respect with my duty to God and Christ, or will it in the least militate against the grand end of my life, the eternal happiness of my soul? Again, in a paper dated Feb. — 'The day is past just as if I was to live always here, and had no concerns with eternity. If I continue in this state, all the few holy desires that I have felt will vanish away, and I shall be irretrievably lost. From this day I resolve to begin a new life, giving myself wholly unto Christ, and I humbly beseech him in his infinite mercy, to strengthen me by his grace to persevere in striving more earnestly against all sin. May I daily consider what I can do in practical holiness to his glory. On waking in the morning, let me strive to fix my thoughts on God, and never fail to fix upon some holy subject, from which I must not suffer my thoughts to wander till I am dressed, and begin my regular devotions. May I also habituate myself to very frequent short thoughts of eternal things, that my heart may not be too deeply fixed at any time on the world.' A little farther on he says, 'But the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Hence if I have not these, I am certainly not regenerate or born of the Spirit. O may it be my daily labor to strive after these graces, and my daily supplication that God may be pleased to work them in me, by the blessed influences of his Holy Spirit. Lord Jesus, help me, a helpless sinner!'

"An extract from a paper that bears no date, but which I suppose to have been written in February, will set his feelings in so engaging a light, that I cannot help inserting it here. 'Let my thoughts dwell frequently on the daily proofs of kindness and affection which I am receiving from my dear sister. Let them produce the effects they ought, and fill me with a constant and invariable desire of making every sacrifice to her happiness. Let me never consider that time as lost, which can be employed in rendering her any kind office. Let me kindly sympathize with her in her slightest indispositions.' He enlarges in the same strain at considerable length.

"Though all around him admired the patient and serene spirit which he manifested under the increasing pressure of bodily disease, he was dissatisfied with himself on this subject; a strong proof of the watchfulness he exercised over his heart. After accusing himself of repining and discontent, in a paper dated April 13th, he addresses his

soul in this solemn charge. 'I charge thee, oh my soul, if thou hast any hope in Christ, if thou wilt honor him before men, if thou wilt be obedient to his holy will, that thou strive to maintain a cheerful temper invariably; and if thou strivest, and implorest too his gracious aid, most assuredly thou wilt gain thy point. O base, ungrateful heart! to complain at these trifles, when Christ was stretched on the cross for thee, and when the joys of immortality are placed before thee.'

"In another paper, without a date, he expostulates with himself in the following manner, 'What! did Christ, the Son of the Eternal God, the Prince of Life, did he live and converse with the poorest of the earth, sympathize in their distresses, and heal their sickness, did he put on the form of a servant and wash the feet of twelve poor fishermen, did the King of Glory thus humble himself, and shall I, who am living only through the forbearance and mercy of an offended God, shall I dare to provoke his Majesty by despising my fellow-creatures? What can be more unnatural, more presumptuously offensive to a forbearing God, than pride and anger in a worm like me?' p. 22—28.

These extracts are prefaced by the following judicious remarks from the pen of the anonymous author:—

"If, in the course of perusing these extracts, any of the expressions respecting himself should appear too self-abasing, and to imply that he had many sins to repent of, let not their meaning be misconstrued. He alludes not so much to outward sin as to his want of that purity and heavenly-mindedness, which religion gives birth to in the soul. Few young men are so strictly moral in their conduct as he was. But he was aware that Christianity implies a principle of action, elevated many degrees above that moral virtue, which is sufficient to ensure to us the esteem of our fellow-creatures. To use the emphatic language of the great and excellent Pascal, he felt that 'our true felicity consists in being devoted to God, and our only misery in being separated from him. That we are full of darkness, which prevents us from knowing and loving him; and that thus our duty obliging us to love God, and our natural inclinations turning us from him, we are full of unrighteousness.*' Hence arose his expressions of humility and contrition; hence his deep sense of the evil of sin, and of his want of a Saviour, a Restorer, a Redeemer." p. 21, 22.

* * Pascal's Thoughts on Religion."

During the spring and summer of 1807 his disorder made such progress, that he could no longer doubt of its fatal tendency.

"None of those," observes his biographer, "who had the happiness of being with him at this period, and of witnessing his exemplary patience, his deep humility and gentleness of deportment, will very soon lose the impression. To use the expressive language of Dr. Young, 'it has left a sweet fragrance behind it, grateful to the surviving friend *.'"

"What scene of a man's life can possibly be so impressive to him, as that in which he sees the shadows of time swiftly receding from his view, and at a little distance beholds the dawning of the eternal day? This was now my friend's situation: he often spoke with great calmness of his approaching dissolution, and, excepting those times, when languor and debility so weighed his spirits down, as to unfit them for mental exertion, concentrated his attention to this great and momentous point. His humility was profound, and this, united to the views he enjoyed of the infinite purity of the Divine Nature, and of the heavenly state, long kept him in doubt, how far his soul, which he felt to be sinful and infirm, was prepared to enter upon eternity. He appeared to feel through his whole spirit the truth of St. Paul's declaration—'Without holiness no man shall see the Lord'; and it was his ardent desire to be all awake to the awful solemnity of his situation. Yet he did not turn away from the consolations of the Gospel as one who had no interest in them. There all his hopes and expectations rested, yet still his humility rendered him diffident at times as to the depth and sincerity of his repentance. The encouraging assurances held out to him by those friends, to whom he confidentially unbosomed himself on this subject, did not satisfy his mind, for he desired that his faith and hope should be built upon a more solid foundation, than the word of a frail fellow-mortal." p. 33—35.

"* His humility was conspicuous in his behaviour towards his servant, who though strongly attached to his master, had a degree of roughness and hurry in his manner, most trying to the weak and delicate frame of an invalid. Yet his remonstrances to him were clothed in the most gentle language; and on one of these occasions, thinking he had spoken to him in a tone of too great displeasure, he entreated his pardon. This anecdote will perhaps remind many who read it, of one very similar in Bishop Burnet's *Life of Lord Rochester*."

"'Pray for me,' he says in a letter written to a friend about this time, 'Pray for me that God in his infinite mercy may give me true repentance, and firm faith in his Holy Son Jesus, and that by the atonement of his precious blood, and the merits of his all-perfect righteousness, I may be pardoned and justified, through free unmerited grace; may be received, unworthy as I am, into his glorious kingdom; and oh! may you also experience the same divine blessings, and may we finally meet in that land of rest and peace, where sorrow is known no more, for ever to glorify that precious Redeemer, through whose blood we are saved.'" p. 37, 38.

A friend, who was much with Mr. Pryor during his illness, has given a view of the state of his mind, which corresponds with that inserted above:

"'He had,' he says, 'a deep conviction, that 'all have sinned and come short of the glory of God'; and from a feeling sense of his being involved in this general guilt, he was led to the discovery of his want of a Saviour, and of such a one as the Gospel has revealed to us. Few, I believe, have *felt* more deeply than he did, the truth of the apostle's declaration, or more cordially subscribed to it as the foundation of his eternal hopes—'Neither is there salvation in any other name: for there is none other name given under heaven whereby we may be saved.' Acts iv. 12.

"'He was also very deeply impressed with a lively idea of the infinite purity and majesty of the Supreme Being—the awfulness of appearing in his presence—and the absolute necessity of being made a partaker of the divine nature as a qualification for an admission into his heavenly kingdom.—Two or three different times he expressed himself on this subject not only like one on the verge of eternity, but as if he felt the *awful scene* realized, in such a manner as I have thought no one can form a just conception of, till he is placed in a similar situation. At these times, with the most expressive look, and in the most impressive manner, he has exclaimed, 'What a great work must be wrought on my soul, before I can be admitted into that pure and heavenly kingdom!' Indeed so penetrated was his mind with the solemn declaration of an inspired writer, 'without holiness no man shall see the Lord,' that there were times when he seemed hardly able to enjoy that divine consolation, arising from a sense of the infinite love and compassion of God through Jesus Christ, which at other times produced great

tranquillity of mind, it being as an anchor to his soul.

"It would have been an instructive lesson to such of the opulent, as forget that they are only stewards, entrusted by God with talents, the employment of which they will hereafter have to render an account of; could they have heard the affecting manner in which he lamented that his time, talents, and fortune, had not been more devoted to the glory of God, and the good of mankind.

"But his feelings were often of a more animated nature, and it was impressive in a high degree to listen to the expressions of hope and comfort which dropped from his lips. 'Though my faith is weak,' he would say, 'I doubt not of this being the work of God on my soul: and I cannot help hoping that I shall be saved. I believe that Christ Jesus came into the world to save sinners—My only hope is in thy ever-blessed Son!'" p. 55—57.

On the 3d of August, 1807, he died, full of faith and hope. The reflections with which our author closes his narrative we would wish to impress on the minds of all our readers.

"To conclude, may I be permitted, in the spirit of Christian love, to remind those into whose hands this narrative may fall, that they have the same eternity to provide for which he had, and that religion could not be of greater importance to him than it is to them. When eternity is at stake, one would think that no arguments should be necessary to awaken in the mind of every rational being an earnest solicitude to be prepared for it, yet the contrary is too true. A striking proof of the weakness and blindness of the human heart.

"Religion is not a system of terror, it is no gloomy or unsocial principle, but proclaims its celestial origin by the purifying influence, the solid peace, and the immortal hopes which it imparts to its sincere votaries. It demands of man no sacrifices, but such as it is his interest to comply with, it is an enemy to nothing in him, but what is inimical to God and his own happiness. But valuable and important as religion is in life, what language can describe its value and importance in death? At that solemn period, when all that is human fades away like the 'baseless fabric of a vision,' it remains unshaken in the general wreck, and anchors the soul to the Rock of ages. Hence sprung the serenity and peace which marked the last hours of my departed friend: the contemplation of it suggests to me that beautiful ex-

clamation of Scripture, 'Let me die the death of the righteous, and let my last end be like his.'" pp. 48, 49.

After what we have said, it is almost unnecessary to add, that we recommend this little work to our readers, as both useful and edifying. Some reflections, which have occurred to us upon it, we reserve to the close of the succeeding article.

Divine Mercy exemplified in the Case of James Taylor, who was executed at Taunton, on the Tenth of April, 1809, for the Murder of John Dyer. Bath, Binns: London, Rivingtons. 1809. Price 1s.

THE triumph of divine grace exhibited in this little publication is still more remarkable than that which is recorded in the preceding article, inasmuch as the person whose conversion is here related appears to have far surpassed the ordinary measure of wickedness, and to have wholly cast off the fear of God. James Taylor was the only son of a woman who kept a public-house in the city of Bath. In his younger days he was placed at school, where he was taught to read and write; but, being brought up to no business, he associated with idle companions, and led a very dissolute life. He possessed a good capacity, was of a lively turn of mind, and naturally compassionate: but, through the injudicious indulgence of a too-fond parent, having never been habituated to restraint, he gave full scope to his passions. He had a strong affection for his mother; and the rash act for which he suffered was perpetrated in a moment when he conceived her life to be in danger. He had not then attained the age of twenty-three; and previously to that period he had never manifested any sense of religion; scarcely, indeed, any sense even of moral obligation. He declared to a friend, a few weeks before his trial, that he hardly ever had attended a place of religious worship; and that when he did, it

was with reluctance, always feeling impatient for the conclusion of the service, and esteeming the worshippers to be all hypocrites.

On the 22d of December, 1808, he passed the evening with some profligate associates, in drinking and gaming. A violent quarrel ensued between them, in which he took an active part; and to such a height did his rage rise, that he armed himself with loaded pistols, and, seeing his mother engaged in the fray, fired at the person by whom he conceived her to be assaulted; and then, turning round, discharged his other pistol at a watchman, who was entering the room, and whom, even after he had fallen, he continued for some time to beat with the pistol which he held in his hand. More people arriving, Taylor was apprehended, and lodged in the watch-house, where he lay for some hours in a state of insensibility. In the morning he awaked to all the horrors of his situation: one of the men whom he had shot was dead, and the other reported to be dying.

The writer of this account was a stranger to Taylor until the day on which the coroner's jury returned a verdict of wilful murder against him. He was present during the examination, and was so affected by the prisoner's deportment, that he resolved to visit him in gaol, which he did on the following morning. He found him apparently regardless of the awful situation in which he stood. Being left alone with him, he began to converse with him on the course of his past life and the heinousness of his late crime, and to question him respecting his future prospects. He endeavoured to draw his attention to the important concerns of his soul, and explained to him the plan of salvation as it is revealed in the Scriptures. He soon had the satisfaction to see a flood of tears burst from Taylor's eyes, while he exclaimed, "God bless you, my dear sir; these are the first tears which I have been

able to shed." This interview lasted for about an hour. At the close of it, the prisoner requested to be furnished with a Bible. In the evening the narrator repeated his visit, and found Taylor in a separate room, to which he had confined himself the whole day, and where he had employed himself in reading the Scriptures and in prayer; employments to which till then he had been a stranger. He remained for a week longer at Bath; and during that period his instructor called frequently upon him, and had the happiness of seeing that he was daily acquiring a more intimate acquaintance with his Bible, and, consequently, with the depravity of his own heart, and with the way of salvation by Jesus Christ. More than three months elapsed, after his removal from Bath, before he was executed; and during the whole of that time he appeared deeply penitent, and uniformly serious and devout. He was a new man; discovering, by every outward indication which his situation allowed, the great change which the Gospel had produced in his heart. His hours were incessantly occupied in a way suitable to the awful circumstances in which he stood. His conversation was in heaven. His affections were manifestly set on things above. His growth in scriptural knowledge, of which, before his commitment, he was entirely destitute, was rapid. The word of God became the life, the food, the cordial of his soul: his love for it was such as to afford one strong proof of the reality of the change which had passed upon him. His reverence for the name of the Lord became so great, though he had formerly been an habitual swearer, that he never uttered it without peculiar solemnity, and was deeply wounded whenever he heard it irreverently used by others. A cordial love of truth became also a prominent feature in his character: in a conversation with his mother before his trial, at which she was expected to

appear as a witness, being aware of the temptation which would exist in her case to deviate from the truth, he solemnly charged her to say nothing in his favour which was not strictly true; adding, that if she misrepresented any circumstance, with a view of saving his life, he would contradict her from the bar.

Among the other marks of a real change of character which appeared in him, may be mentioned his anxiety for the discharge of his debts, some of which appear to have been unknown to the parties to whom he was indebted; and also the earnest solicitude which he shewed for the salvation of others, as well as for his own. He embraced every opportunity of urging those who came in his way, to attend to "the one thing needful."

The peace and consolation which he enjoyed at this time do not appear to have been the effect of a heated imagination:—they remained with him throughout the whole period of his confinement, notwithstanding the solitude in which the greatest part of his time was passed; they were accompanied by "fruits meet for repentance;" and they continued to support him to the last moments of his life. During his tedious imprisonment he discovered no anxiety to escape the penalty of the law, and took no interest in the exertions made by his friends to procure his acquittal; but appeared wholly absorbed in the more weighty concerns of eternity. The Ordinary, who had been chaplain of the prison for seventeen years, and had attended more than seventy malefactors to the place of execution, said that he had never witnessed a similar case. The friend who had first drawn his mind to the subject of religion, was with him daily after he was brought from Ilchester to Taunton to take his trial at the assizes; and his whole behaviour appeared to be that of a man who knew himself to be standing on the verge of eternity, and who, in the view of eternity, could adopt

the apostle's language, and say, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

It was not without difficulty that he was persuaded to plead "not guilty" on the trial; for though he was not conscious to himself of having been actuated by "malice prepense," yet he was aware of the malignity of the act he had committed, and felt that he deserved to die. During the trial, which lasted more than eight hours, his countenance discovered the inward peace and serenity of his mind, which did not appear to be affected even when the Judge pronounced on him the sentence of death. He continued calm and composed, without any visible depression of spirits. The short interval of life which now remained to him, was spent in religious conversation, and other holy exercises. On the day preceding his execution, which was Sunday, the holy Sacrament was administered to him. On the morning of his execution he arose with his usual serenity of mind, after a good night's rest. He prayed, with increased fervour, for his friends and relations; for a spirit of unfeigned forgiveness towards his enemies; and for the continued support and assistance of his gracious Redeemer. He ascended the cart with the utmost complacency; and on his way to the place of execution, which was two miles distant, he was either engaged in prayer, or in addressing the surrounding spectators. The same composure continued after he had reached the place of execution. Having concluded his devotions, he yielded his hands and neck to the executioner, and assisted him in the performance of his office. Some minutes after the cart had been drawn away, a circumstance occurred which left a strong impression on the minds of many who were present:—He raised his hands, which had been hanging down, and crossed them, in a man-

ner which he had been accustomed to adopt when engaged in devotional exercises: after which, with a slight convulsive motion, he expired.

To the above narrative, which is an abstract of the account before us, it may not be unacceptable to our readers that we subjoin a few extracts from twenty-two letters written by Taylor during his imprisonment, and inserted in this work. The first we shall give are taken from letters addressed to the gentleman who was chiefly instrumental in his conversion.

"January 6th, 1809.—I have just received your kind letter, and am very much obliged to you for recommending me the Psalm and Chapter; I shall read them often, and think on you, my dear sir. Through the grace of God I have often got you before my eyes instructing me as you did in Bath; and I am very happy to tell you that your good advice was not thrown away upon me, for I have been keeping a good look-out over myself ever since we parted. I pray to God day and night, and never was so happy in my life before, although in a cold cell with heavy irons on both legs. I keep in my cell all day, and never go among the rest of the prisoners, nor see them, and with the grace of God I never will; but to-day I am allowed a light cell with a fire in it to sit in by day. My hours are from eight in the morning till five at night; then we are locked up from five at night till eight in the morning."

"Give my kind love, if you please, to all your family, and tell them that I pray for you all, as it is my duty to do, but for you in particular, the instrument of saving my soul by God's grace. You will be happy to hear me say, I never was half so happy in my life; I never felt the comfort I feel now. I had like to forget to tell you that I have just had my heavy irons taken off, and some light ones put on, and if I was allowed a candle to burn an hour or two after my cell was locked, to pray and read my Bible, I should want for nothing; but I am happy enough as it is. I am learning the 51st Psalm and other prayers suitable to my condition, to pray in the dark. But as you told me, if the heart was inclined towards God, I should not be at a loss for words,—thank God! I am not.

"The gentleman belonging to the prison behaves very well to me, and he boards me,
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and I have got very good victuals; thank God for all things! I am as happy over my water as I used to be over wine. There is nothing but water allowed in the prison, and I want nothing else, thank God! I am not able to express myself in words to you for your goodness; but God bless you and keep you, you shan't want for my prayers." pp. 34—36.

"January 10th.—I am happy to inform you that I still continue as you wished me, and with the grace of God I will the remainder of my life. I have received the Sacrament again this morning, and shall as often as I can, to increase my faith. I pray to my dear God Almighty day and night, and thank him for every thing I receive, and pray in Jesus Christ's name to be made thankful." "I would not break one of the commandments again, wilfully, for the world." p. 37.

To his mother he thus writes.—

"January 25th.—I wish this letter could find you as happy and comfortable in heart, as it leaves me your son. It is good for me that I have been in trouble; it has caused me to learn my Lord's ways and law, and the law of his mouth is dearer to me than thousands of gold and silver. The Lord has been good and gracious unto me his unworthy servant, and so he will to you, my dear mother, if you will only ask his most gracious pardon in our blessed Saviour Jesus Christ's name, and keep his commandments for the time to come, and walk in his law. He will be as anxious to forgive you, as you will be to ask, if you do it from your heart. It is his goodness that enables me to send you these comfortable words, as I hope you will find them at heart. It is his property always to have mercy, and to forgive them who turn from their sins; he delighteth not in the death of a sinner, therefore, my dear mother, accept his kind, loving, and inviting offer, and be saved. You cannot but see his goodness to you in every respect. I pray for you, my dear mother; you and my dear friend Mr. ——— are always in my prayers; I do not forget to pray for my friends and relations, nor for my enemies; I bear malice to no man, woman, or child in the world, thank God; no one can affront me: do what they will, I can forgive them."—"Forgive me all my unthankfulness towards you, my dear mother, for I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But forgive me, my dear mother, as my blessed merciful Father in heaven has." pp. 52—54.

"March 7th.—I hope you will, by the grace of God through Jesus Christ, think

about saving your soul; for the time of temptation is coming on, that is, the trial, where the devil may make himself very busy, and will be for putting lies in your mouth, persuading you to say this or that that is false, making you to think you may save me by telling a lie. But don't let him deceive you, for he is a liar and the father of lies; therefore don't think that any lies will save me, but renounce the devil, and all his works, and put your trust in God for the sake of your own soul. Now, my dear mother, if you love me, love your own poor soul more; and if you have any regard for your soul, love your God above all things; and if you love him, you will fear him also, and not do any thing willingly that he has forbidden to save me and the world together. See in the 11th Sermon. Know therefore that if any persons break one commandment wilfully, they must know that there is no love or fear of God with them. Hear what our dear Saviour says, 13th chap. John, 17th verse, "If ye know these things, happy are ye if ye do them." John, 14th chap. verse 15, "If ye love me, keep my commandments." John, 6th chap. verse 47, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Now, my dear mother, I hope you will find great pleasure in these verses, and pray to God for a lively faith (through his grace) in Jesus Christ, who is the only Saviour of poor lost sinners. Mind this, true faith only will save you, and this faith is the free gift of God, his grace through Jesus Christ." pp. 81, 82.

We shall content ourselves with one more extract. It is a letter addressed to one of his former companions in iniquity.

"This comes from your well-wisher James Taylor, Ilchester Gaol, to inform you that I am very well in health; thank God I never was better, owing to the goodness and mercy of our Creator. Now, my dear George, I hope you will receive these few lines as I heartily wish you to do, that is, for the good of your poor soul and your family's. Don't be offended with me, my friend, for I do this, with the grace of God, for the good of your soul, therefore accept of these few words of advice from your well-wisher, that is, my friend, for you to turn from your sinful ways and be saved, and be the occasion through the grace of God of saving your dear family; therefore, my friend, leave off going out evenings drinking with odd fellows, and don't keep company with wicked people who lie and swear for amusement; and leave off swearing yourself, my good

friend, and don't tell lies, but go home evenings, and comfort your dear family, by praying with them, and teaching them their duty towards God. Make your children honour and obey you, and to love and fear God Almighty, and set them a good example yourself, my friend, by reading the Bible to them, and explaining to them what you read, and make them learn their Catechism by heart; by doing this you will be discharging your duty towards them. Above all things make them keep holy the Sabbath-day, for breaking the Lord's day is the fore-runner of all evil and wickedness; and if you ever catch them in a lie, don't forget to chastise them, for that is saving their souls, making them to fear their God.

"I have copied out a few prayers for them, my friend, and I hope you will accept them as I design them. I would have you buy a little book of family prayers, and read them to your family at your leisure time; for that will be highly acceptable from you to your Almighty Father. You must know, George, that you have been a wicked sinner as well as me, therefore turn from your sin; "Turn ye, saith the Lord, from all your wickedness, and your sin shall not be your destruction." Therefore, my friend, accept your heavenly Father's kind offer, and don't rebel against him any longer; but turn before it is too late, and live as you may wish you had done when you come to die; and then you may meet death with comfort through our Lord Jesus Christ. I would have you read the 18th chapter of Ezekiel. If your eyes were open to the danger you are in every day of your life, you would not live as you now do, or at least did live when I was at Bath. After you have read my letter, my friend, I would have you go to some retired place, and kneel down and pray to your merciful Father, in your dear Saviour Jesus Christ's name, to soften your heart, and he will for his blessed Son's sake; for if he were not as willing to pardon you, as you can be to ask, he would not dispose me to send these lines to you; for you must know and believe that every good gift that you receive comes from his kind loving hand to you; also to your family, and me, and all of us his unworthy servants. Receive this, my friend, as I wish you to, if you have any regard for your poor soul, and the souls of your family. Excuse the liberty I take in writing to you in this manner; I do it with a good intent from my heart, for the good of your poor souls.

"You need not shew my letter to any one, my friend. Not that I mind any one's see-

ing it, (for he that is ashamed of owning God before men, him also his God will be ashamed to own before his angels in heaven) only if you shew this to any wicked people, it may cause them to commit more sin by laughing at me; but a religious man would rejoice to see such lines from one in my condition; because then he would see what a happy state I am in, and know what comfort I feel at heart, my friend; for no one but God Almighty and a religious man knows what I feel; but I hope, my friend, you will soon know. Ask, and you will receive. God Almighty is, and ever was, and ever will be, merciful to them that seek him with a true heart and repent of their former lives. Don't let the Devil rule over you any longer, but turn to God, and be a brother of mine in Jesus Christ our Lord. Amen." p. 57—60.

And here we deem it our duty to state, that there are in these letters many expressions, which, if they had proceeded from persons in different circumstances, might fairly have become the subject of animadversion. But when this man's previous ignorance, not only of the effect of true religion on the heart, but of the very language of the Bible, is considered; and when it is farther considered, that, in the very peculiar situation in which he stood, his mind would naturally cling to those passages in the word of God which convey the assurance of pardon and acceptance to the penitent believer in Christ Jesus, we should feel ourselves to be justly chargeable with fastidiousness, were we to indulge in minute criticism on the present occasion. As far as we have the means of judging, the man was thoroughly in earnest: he hated his sins; he loved his God; he trusted only in his Saviour. And He, we doubt not, has had mercy on him, who said to the weeping Magdalen, "thy sins are forgiven thee;" who pardoned the penitent malefactor, when about to expire on the cross; who turned the persecuting Saul from his bloody purpose, to make him a minister of his grace.

We are aware of the mischievous effects which have arisen, and are daily occurring in the world, in con-

sequence of the presumptuous and delusive hope, with which too many look forward to a late, perhaps to a death-bed, repentance, as the means of warding off the punishment which they dare not deny to be the just desert of those sins, in which they nevertheless continue to live. The aggravation of guilt which attends such a case as this; the hardness of heart, and perversity of understanding, which it manifests; render it, in our view, peculiarly awful, and alarming. "Shall we continue in sin," said an apostle, "that grace may abound? God forbid." But these men continue to sin for the very reason which the apostle has thus pointedly reprobated. They make the abundance of God's mercy an encouragement, not to forsake their sins, but to persist in the practice of them, equally unawed by the threatenings and unaffected by the promises of the Gospel. Should there be a single individual who is secretly disposed to draw from the preceding narrative an argument for deferring the work of repentance, let him know, that what he has read will only heighten his condemnation. It is an appeal to his conscience, a call from God: and if, in his folly and presumption, he should refuse to listen to it, he knows not how soon his tremendous doom may be sealed. "He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

But if any one should inquire into our reasons for bestowing so much attention on a case like that of Taylor, we should be disposed to reply, that if it were not for such instances as the present, and that which we had the satisfaction to record in an early stage of our labours*, ministers, especially those whose peculiar province it is to visit our prisons, would be discouraged from bestowing on persons who appear to be hardened in iniquity, the time and the pains and the prayers which it may please God to bless to

* Account of Mr. Finley, Vol. for 1803.

their repentance and final salvation. The fruitless labours, and painful disappointments, which they are almost daily called to experience, in their endeavours to turn the sinner from the error of his way, might produce such a general hopelessness of success as would insensibly tend to relax their exertions, if those exertions were not occasionally animated by examples similar to that which has now been brought forward. It will readily be admitted, that even one such instance would richly compensate for many an unproductive effort.

But, besides this, we are anxious that parents should not want this forcible, though coarse, illustration of the misery they are preparing for their children by that species of fondness which cannot endure the imposition of restraint. One main end of education—indeed, in the case of very young children, the grand object which the parent ought to have in view, is to subdue their self-will; to teach their minds to bow implicitly to parental authority, that they may more readily bow in after life to the will of God. The parent who neglects this prime duty will not only be the artificer of much future unhappiness to his children, but may have to answer for the loss of their souls. There is no Christian parent who would not be shocked to hear his child swear. He would feel, that, by permitting him to grow up in the habitual breach of the Third Commandment, he should be accessory to his ruin; and he would deem it his urgent duty to cure him of this vice. But is the Fifth Commandment less binding than the Third? May a parent without guilt permit the open violation of the one, any more than of the other? We confess that we have frequently been astonished at the frivolous evasions by which many persons, who even make a high profession of religion, endeavour to palliate to others their criminal negligence in this respect, and to hide from themselves the extent of their

guilt; and we entreat them, if they have any regard to their own peace, or that of their children, to consider, as in the sight of God, what his word requires of them as Christian parents.

But we have had another object in bringing this account before our readers. In perusing and comparing it with that which is reviewed in the immediately preceding article, we were much struck with the manner in which Christianity levels all human distinctions—those alone excepted which characterize the penitent believer in Christ, and separate him from the rest of the world. We have before us two individuals, differing in almost every particular which would generally be adduced as marking a diversity of character: yet, when their hearts are brought to experience the influence of divine truth; to feel, as an apostle expresses it, “the powers of the world to come:” when the hand of God has touched them; the distinctions which had placed them so far apart seem instantly to vanish. They become kindred spirits: they are actuated by the same principles; they utter the same sentiments; they breathe the same prayers; they are supported by the same hopes; they rely on the same divine Saviour. One of them, though blessed with the advantage of a religious education, and possessing that mental superiority which results from a correct taste and a cultivated understanding: though externally correct in his conduct, and amiable in his manners; yet, when he is led to contemplate the extent and spirituality of the holy law of God, and to view himself in that faithful mirror, can find no words too strong to express the depth of his humiliation and the folly of self-dependence. He is disposed to “count all but loss,” “that he may win Christ, and be found in him; not having his own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith.”—The other, when he has been awakened

to see the misery into which sin has plunged him, and is driven for refuge to the only hope which could now remain to him, the atoning blood and powerful intercession of his crucified Redeemer; experiences the saving efficacy of that faith which justifies the ungodly. The Gospel was to this perishing wretch, what it proved to the first Christians, glad tidings of great joy*. It came to him, as it did to them, with power and with much assurance. It made this world, with all its pains and fears and anxieties, sink into insignificance: it opened to him the kingdom of heaven: it filled his heart with rapture, and his mouth with praise: it taught him to join in the song of the redeemed in heaven, "Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father; to him be glory and dominion for ever and ever."

Yet haply by a viewless touch impell'd,
Their choral sympathies responsive swell'd;
While some spher'd seraph, with the song
beguil'd,
Lean'd from his rolling orb to hear, and smil'd.

Let it not, however, be imagined for one moment, that we mean to depreciate the value of a religious education: far from it. We deem it an unspeakable advantage, for which all who have enjoyed it have the utmost reason to bless God. But let not those who have been thus favoured (and the caution, we fear, is not unseasonable) ever forget, that even this proof of the kindness of their heavenly Father will turn to their hurt, should it lead them to be remiss in labouring after a thorough conversion of the heart of God. If they feel not a real prostration of soul before the throne of grace; if they have not learnt to rely only on their Saviour's merits for pardon and acceptance, to crucify the flesh with its affections and lusts, to die to the world, and to live by that faith in the Son of God, who loved them

and gave himself for them, which works by love, and issues in sincere and universal obedience; all the privileges they have enjoyed will profit them nothing.

We cannot better conclude this review than by quoting a passage from the close of the tract before us, and we pray that it may have its due effect on all who read it.

"'Except ye be converted, ye cannot enter into the kingdom of God.' Let the reader then inquire whether any symptoms of genuine repentance are discoverable in himself. Doth he feel himself to be a sinner before God, and is his heart humble and contrite under the conviction of it? Hath he fled for refuge to the hope set before him in the Gospel, even to Jesus Christ, in whom alone poor Taylor trusted for salvation? Doth he love the Scriptures, as the testimony of Jesus, as the ground of human hope? Doth he find pleasure in prayer and other religious exercises? Doth he hate sin, and long for deliverance from it? Let him compare his feelings and views with those of the converted malefactor, whose case hath been described, and draw a faithful inference from the comparison. Repentance is needful for all, because all have sinned; and its nature and effects are essentially the same in all persons in whom it is produced. Let him then earnestly beseech the God of mercy to bestow on himself and others that 'grace which bringeth salvation.' Let him implore for himself the pardon of his past sins, and a renewed state of soul; that, when he is brought to the bed of death, he may depart in peace, as did the monument of mercy whose case he hath now read," p.103.

Europe: Lines on the present War.
By REGINALD HEBER, M. A. London: Hatchard. 1809. 8vo. pp. 32. Price 2s.

THERE are some stars which dart unexpectedly upon the eye of the astronomer, and then, as if lighted and quenched in a moment, vanish in the darkness of this nether world. With these may be compared the great mass of university prizemen. It is true as to the more general university studies, and it is more especially true as to poetry, that those who, on the territory of Alma Mater, have been the most triumphant

* See *supra*, p. 696.

candidates, have enjoyed but an ephemeral existence—

"They sport their season, and are seen no more."

Whether it is, that the qualities which teach men to conquer in the university tournaments do not equally fit them for the real conflicts and hard blows of life; whether it is, that they make the scene of their first conquests a "*Cannæ*," and sit down to enjoy their triumphs when they should be prosecuting the war; whether it is, that the mind which earliest ripens also most rapidly decays; whatever be the cause or causes of this continual check given to public expectation, we are not prepared to say. But the fact is indisputable. We no sooner learn to rejoice in the existence of university bards, than we begin to lament their poetical dissolution.

Now as Mr. Heber ought by the ordinary rule to have been dead these five years, his re-appearance constitutes of itself a sufficient claim to the attention of the critic.

But we are influenced by a stronger, and we may say by a better, motive in sitting down to the review of any work from this author. The only aspect in which his muse has hitherto presented herself to the public eye, is such as to conciliate the esteem of every critic who presumes to prefix the epithet *Christian* to his name. She did not come tricked out in the gaudy or licentious habits of the age—a "reeling goddess with a zoneless waist"—but invested in the pure garb of the sanctuary. The good have to thank Mr. Heber for a poem, which even they may read with improvement; for a poem, which they should rejoice to put into the hands of their children; for the alliance of religion and taste in the same work; for a phraseology so richly imbued with Scriptural language, as at once to sanctify the poem and to dignify religion; for scenery calculated to endear to us that land so dear to God—"the hill of Zion which he loved;" for a spirit of sacred chivalry, which

warms us with the feelings of other days, and which, in our expedition with him to "Palestine," inspires us with all the zeal of crusaders without any of their extravagance or profligacy.

Having reaped such satisfaction on this first tour with our author, we now say to him, "*I præ sequar.*"

The scene of the present poem is Europe; and its subject the various catastrophes which have signalized and darkened the days in which we live. In this age, and with this subject in his eye, the poet is placed in a peculiar situation. History at this period has left little for invention to do. The succession of events is so marvellous, the vicissitudes so rapid, the revolution so entire, that future ages will fancy the verse which records them rather the flights of imagination than the records of fact. If then, as Waller said, poets succeed better in fiction than in truth, the genius of Mr. Heber has been rather checked than invigorated by the nature of the facts he has undertaken to celebrate. But on the other hand "the poet's eye," whilst it "glances from earth to heaven" in search of events corresponding to the fire and vastness of his conceptions, can discover none better calculated to employ the epic trump, and give dignity to numbers, than those which make up the annals of our own days. If, then, by their strangeness and multiplicity they make invention difficult; by their vastness and interest they render it almost unnecessary.

In a mere poetical view of it, then, Mr. Heber's subject is liable to few objections: but a more minute examination of it will shew that there are many deficiencies in it; though perhaps they arise less from the subject itself, than from a fault in Mr. Heber's views of that subject.

In the first place, the subject is too vast and awful to be embraced by a few short pages, or to be touched by any ordinary minstrel. That age, perhaps, which has produced the events, may add yet this to

its other prodigies, that of producing a poet fully worthy to record them.

Again: Mr. Heber has undertaken to advocate the cause of freedom, and to panegyryze its champions. Unhappily, liberty in this age is not justified of her children. The spirit of Frederic flashed but for a moment, and then expired. And Spain, the supposed resort of popular independence, the last citadel of retiring liberty on the continent, has, throughout a large proportion of its territory, signalized itself as much by submission to the enemies, as by negligence of the friends of freedom. The eulogist of these countries can therefore now, as we fear, find few answering chords in the bosoms of his countrymen. Indeed, the generous and enthusiastic sentiments which Mr. Heber once felt it essential to avow, he would now, we are persuaded, be as ready as ourselves to recant. His poem would also have had a better effect, had he been satisfied to seize the facts of this age of wonders, and display them to the eye of the astonished spectator, without rushing forward into futurity, and foretelling events which they who mean to be happy in a disastrous age will be wise not to compare with the records of our daily journals. Unfortunately, the inspiration of poetry is not adequate to the demands of prophecy: the poet who, in our day at least, enters on the shifting field of politics must either not predict at all; or, with the Vicar of Wakefield, adopt that mysterious mode of expression which answers to the most opposite results; or, like some pretenders to prediction of whom history speaks, must prophecy after the event; or must buy over Bonaparte to his projects; or must, we fear, expunge the line,

"But Spain, the brave, the virtuous, shall be free."

The faults in the construction of the poem, however, appear to us chiefly to result from the false views which the noble chivalry of the author has led him to take of the subject.

The plan of his poem is that of giving practical advice in a described case, which is partly the true one, but partly also created by his own imagination. He assumes that England could have effectually saved Europe by some larger exertion, and that Europe was also worthy to be saved. He supplicates her help in favour of Spain, in a tone implying that she was not likely any longer to afford it. He seems to make the aid of England necessary to her deliverance; and he concludes, nevertheless, by affirming that Spain shall be free. He seems, moreover, to expect that there is a sort of virtue somewhere, which is to save it; that the bad passions are all on Bonaparte's side, and the good ones on the other. Now the fact is, that Europe has become corrupt, both princes and people, and that she had not the virtue which was necessary for her deliverance from storms like those which have arisen; — that it scarcely perhaps was possible for little England to guide her general destinies; and yet, that through more unanimity among ourselves, a more wise anticipation of the approaching events, and a more ready disposition, which we could then have afforded to manifest, of being chivalrous on a large scale, we might at least have materially improved the chance of delivering her from the common tyrant. As the case now stands, the tyrant must prevail — indeed, it may almost be said he *has* prevailed; and the want of virtue sufficient for the occasion, both in England and abroad, ought to have been the burthen of the song, and was necessary to make the poem consistent, probable, and intelligible. The poet is reduced to difficulties by the palpable obscurity of his road, and by the unsound political view which the generosity of his mind has occasionally led him to take of his subject. — There is this further objection to the work, that it gives us an incorrect estimate both of men, and of certain qualities of the mind. It leads us to expect in the shepherds of La Mancha, &c.

&c. a pure love of virtue and freedom. The Democrats have erred in this respect: they have imagined that people will almost spontaneously rise against any real tyrant: whereas we see, over and over again, in this contest, that nations do not often will to be free.

But it is time we should return to the poem.—As to its more specific excellences or defects, we rejoice to say that the former very considerably outweigh the latter. The composition is almost always correct; is ordinarily vigorous; and, where the author means it, pathetic: and several passages are extremely glowing. It is characterised, like Mr. Heber's former poem, not so much by great originality of conception, sentiment, or expression, although, in these respects also, we are far from denying him praise; as by a felicitous adoption and application of the thoughts and phrases of accredited writers. Mr. Heber is, in no sense, a plagiarist; but he is sometimes an appropriator. He makes that free use of the wealth of our English classics which a poet of the present day has the opportunity, and, we may add, the right to make. He cannot be accused of serving the ideas of others as Gypsies do children,—“disfiguring them, to make them pass for their own.” They lose nothing, for the most part, by their new destination; and we are constrained to admit, as when we see an artificial animal or bird of happy execution, that it is really as natural as life. And if Mr. Heber is happy in his manner of borrowing, he is equally happy in the quality of the thing borrowed. He does not, like some antiquarians, dig up what it is devoutly to be wished had perished; but in general restores us those ideas or expressions which, in the language of poetry, ought to be immortal. His largest debts, indeed, are to the sacred Scriptures: and where Chatham sought for nervous expressions, for the language of manly indignation, for strains of exhortation and reproof, which a grateful country will

never forget; where Burke dug for a vein of expression vast enough for the expanse of his philosophical imagination; where Sterne looked for the language of genuine sentiment, for those touches which without an effort go home to the heart; it is no disgrace for Mr. Heber to search for weapons of his literary warfare, and to come to us, if we may use the expression, invested with “the armour of God.” The source of the following passage will at once be recognized; but this should not detract from the felicity with which it is executed.

“Oh! song of hope, too long delusive strain!
And hear we now thy flattering voice again?
But late, alas! I left thee cold and still,
Stunn'd by the wrath of Heaven, on Tra-
zen's hill.

Oh! on that hill may no kind month renew
The fertile rain, the sparkling summer dew!
Accurs'd of God, may those bleak summits tell
The field of anger where the mighty fell.
There youthful faith, and high-born courage

rest,

And, red with slaughter, freedom's humbled
crest;

There Europe, soil'd with blood her tresses
gray,

And ancient honour's shield,—all vilely
thrown away.” ver. 23—34.

We shall now select a few passages, as specimens, not too favourable, of the whole.

“At that dread season when th' indignant
North

Pour'd to vain wars her tardy numbers forth,
When Frederic bent his ear to Europe's cry,
And fann'd too late the flame of liberty;
By feverish hope oppress'd, and anxious
thought,

In Dresden's grove the dewy cool I sought.
Through tangled boughs the broken moon-
shine play'd,

And Elbe slept soft beneath his linden
shade:—

Yet slept not all;—I heard the ceaseless jar,
The rattling waggons and the wheels of war;
The sounding lash, the march's mingled hum,
And, lost and heard by fits, the languid drum;
O'er the near bridge the thundering hoofs
that trode,

And the far-distant life that thrill'd along
the road.

Yes, sweet it seems across some watery dell
To catch the music of the pealing bell;

And sweet to list, as on the beach we stray,
The shipboy's carol in the wealthy bay:—

But sweet no less, when Justice points the
 spear,
 Of martial wrath the glorious din to hear,
 To catch the war-note on the quivering gale,
 And bid the blood-red paths of conquest
 hail." ver. 1—22.
 "Oh! nurs'd in many a wile, and practis'd
 long
 To spoil the poor, and cringe before the
 strong;
 To swell the victor's state, and hovering near,
 Like some base vulture in the battle's rear,
 To watch the carnage of the field, and share
 Each loathsome alms the prouder eagles
 spare;
 A curse is on thee, Bradenburgh! the sound
 Of Poland's wailing drags thee to the ground:
 And, drunk with guilt, thy harlot lips shall
 know
 The bitter dregs of Austria's cup of woe.
 "Enough of vengeance! o'er th' ensan-
 guin'd plain
 I gaze, and seek their numerous host in vain;
 Gone like the locust band, when whirlwinds
 bear
 Their flimsy legions through the waste of air.
 Enough of vengeance!—By the glorious dead
 Who bravely fell where youthful Lewis led;
 By Blucher's sword in fiercest danger tried,
 And the true heart that burst when Bruns-
 wic died;
 By her whose charms the coldest zeal might
 warm,
 The manliest firmness in the fairest form—
 Save, Europe, save the remnant!—Yet re-
 mains
 One glorious path to free the world from
 chains.
 Why, when yon northern band in Eylau's
 wood
 Retreating struck, and track'd their course
 with blood,
 While one firm rock the floods of ruin stay'd,
 Why, generous Austria, were thy wheels
 delay'd?
 And Albion!—Darker sorrow veil'd his
 brow—
 'Friend of the friendless—Albion! where
 art thou?
 Child of the sea, whose wing-like sails are
 spread,
 The covering cherub of the ocean's bed!
 The storm and tempest render peace to thee,
 And the wild-roaring waves a stern security.
 But hope not thou in Heaven's own strength
 to ride,
 Freedom's lov'd ark, o'er broad oppression's
 tide;
 If virtue leave thee, if thy care'less eye
 Glance in contempt on Europe's agony.
 Alas! where now the bands who went to pour
 CHRIST. OBSERV. No. 95.

Their strong deliverance on th' Egyptian
 shore?
 Wing, wing your course, a prostrate world to
 save,
 Triumphant squadrons of Trafalgar's wave."
 ver. 109—148.
 "Saw ye those tribes? not their's the
 plumed boast,
 The sightly trappings of a marshall'd host;
 No weeping nations curse their deadly skill,
 Expert in danger, and enur'd to kill:—
 But their's the kindling eye, the strenuous
 arm;
 Their's the dark cheek, with patriot ardour
 warm,
 Unblanch'd by sluggard ease, or slavish fear,
 And proud and pure the blood that mantles
 there.
 Their's from the birth is toil;—o'er granite
 steep,
 And heathy wild, to guard their wandering
 sheep;
 To urge the labouring mule, or bend the
 spear
 'Gainst the night-prowling wolf, or felon bear;
 The bull's hoarse rage in dreadful sport to
 mock,
 And meet with single sword his bellowing
 shock." ver. 270—283.
 "Now, nerv'd with hope, their night of
 slavery past,
 Each heart beats high in freedom's buxom
 blast;
 Lo! Conquest calls, and beckoning from afar,
 Uplifts his laurel wreath, and waves them on
 to war.
 —Woe to th' usurper then! who dares defy
 The sturdy wrath of rustic loyalty!
 Woe to the hireling bands! foredoom'd to
 feel
 How strong in labour's horny hand the
 steel!—
 Behold e'en now, beneath yon Bætic skies
 Another Pavia bids her trophies rise;—
 E'en now in base disguise and friendly night
 Their robber-monarch speeds his secret flight;
 And with new zeal the fiery Lusians rear,
 (Rous'd by their neighbours' worth), the
 long-neglected spear.
 "So, when stern winter chills the April
 showers,
 And iron frost forbids the timely flowers;
 Oh, deem not thou the vigorous herb below
 Is crush'd and dead beneath th' incumbent
 snow:
 Such tardy suns shall wealthier harvests bring
 Than all the early smiles of flattering
 spring." ver. 311—330.

The following passage, in which
 the poet alludes to the retreat of
 5 D

Sir John Moore's army, is remarkably well expressed.

"Yes, through the march of many a weary day,
As yon dark column toils its seaward way;
As bare, and shrinking from th' inclement sky,
The languid soldier bends him down to die;
As o'er those helpless limbs, by murder gor'd,
The base pursuer waves his weaker sword,
And, trod to earth, by trampling thousands press'd,
The horse-hoof glances from that mangled breast;—
E'en in that hour his hope to England flies,
And fame and vengeance fire his closing eyes." ver. 381—390.

There are also some excellent couplets—viz.

"That Europe's ancient pride would yet disdain
The cumbrous sceptre of a single reign." ver. 47—48.

"Far other scenes than these my fancy view'd;
Rocks rob'd in ice, a mountain solitude." ver. 85—86.

"Then France had mourn'd her conquests made in vain,
Her backward-beaten ranks, and countless slain;—

Then had the strength of Europe's freedom stood,
And still the Rhine had roll'd a German flood!" ver. 105—108.

"Young without follies, without rashness bold,
And greatly poor amidst a nation's gold!" ver. 153—154.

"Twilight of worth, where nought remains to move
The patriot's ardour, or the subject's love." ver. 191—192.

In some of these couplets, the imitation or appropriation of the thoughts and phrases of others will readily be recognised by those who are familiar with our best poets.

We do not mean to detain our readers with minute criticisms, where there is so much to commend. We will only stop to point out the following lines—viz. 73, 96, 160 and 161, 167, 183 and 184, 299 and 300, 312, 405, 419 and 420—as among those which will probably appear to need revision when a new edition (a second, we believe, has appeared) is called for.

With a few observations we shall

conclude. It is our unfeigned wish to stand neutral in the war of internal politics, and to use all our strength in moderating the excesses of either party. In the prosecution of this duty, we feel ourselves called upon to oppose the feeble barrier of our disapprobation to the love of party. Now we have many reasons for conceiving the author of this poem to be an impartial man: but if so, why did he pen the following strong lines?

"Woe, trebly woe to their slow zeal who bore
Delusive comfort to Iberia's shore!
Who in mid conquest, vaunting, yet dismay'd,
Now gave, and now withdrew their laggard aid;
Who, when each bosom glow'd, each heart beat high,
Chill'd the pure stream of England's energy,
And lost in courtly forms and blind delay
The loiter'd hours of glory's short-liv'd day." ver. 355—362.

Has he not heard the strong defence opposed by ministers to this accusation, in the last session of parliament?

But we are still more disquieted by the too warlike spirit which breathes in some passages of this poem. An example of this will be found in the lines quoted above (line 16 to 22). The din of war we think can never be as sweet, to the ear of humanity, as the "pealing bell." No circumstance, in our view, can divest war of its horrors, however the cause of justice and humanity may animate our hearts to the encounter, and however that endearing word "my country" may make our pulse to beat high in her defence. War appears to us to condense more miseries in a given space, than any one of the other evils by which man is visited. Let us not judge of it by the splendour of its caparison; by its pomp, its music, its parade; by the secure contests, the empty reports, the bloodless charges, of an annual review. Oh no: its real music is groans, and its real vestments are dyed and saturate with the blood of friends and enemies.—But let us

not be mistaken. We should be among the last to consent to the surrender of our constitutional rights, or of our public independence. We would not wish, for a single moment, that our country should withdraw her hand, when the balance of Europe is to be re-adjusted; or lie plunged in selfish, senseless sloth, when the world is in ruins around her. But we could wish that we, who sit securely within the circuit of our "sea-girt isle," and only hear the echoes of that storm of war which is desolating the other nations of the earth, should learn to appreciate its true nature. We could wish our countrymen never to dis sever in their minds the ideas of war and misery; and if constrained, as they now are, to muster their hosts to battle, that they would still be forward to pursue the blessings of peace. We could wish them, at least, not to be too jealous of honour; not to be too fond of "seeking the bubble Reputation, even in the cannon's mouth." We could wish, and pray, finally, that we may all rejoice to "beat our swords into ploughshares;" and that, when an opening for peace presents itself, —an event which, in the present circumstances of the world, we hardly dare to hope for—Great Britain, the arbitress of nations, may pant, like the old Roman, to retire, from her dictatorship, to her farms and commerce, to peaceful occupations and domestic joys.

But here we are anxious to guard against misapprehension. The observations we have made are far from exhibiting our real feelings, if they do not bear the clear impress of that respect we feel for the talents and the sentiments of Mr. Heber. The *literary* pretensions of this poem are not such as can be materially affected by the exposure, real or supposed, of a few blemishes. Its *sentiments* are the natural effusions of an ardent and generous mind. The indignation of the poet is chiefly levelled at Bonaparte; between whom and any of his ad-

versaries, we, as Englishmen, or indeed as human creatures, cannot be anxious to interpose a shield. Some of his anger, we have already remarked, is pointed also at his Majesty's ministers; with whom, however disinclined ourselves to the general system of continental warfare which they have pursued, we think he has dealt somewhat hardly. But there is a third party engaged in these various continental transactions—we mean the prostrate powers of Europe. A more just appreciation of their merits would, perhaps, at the same time lessen his regrets for the triumphs of Bonaparte, and his indignation at the ministers of Great Britain. Are not, for instance, the following spirited lines far too highly coloured for a portrait of the people of Spain?—

"Theirs the dark cheek with patriot ardour warm,

Unblanch'd by sluggard ease or slavish fear;
And proud and pure the blood that man-
tles there."

"Now, nerv'd with hope, their night of
slavery past,

Each heart beats high in freedom's buxom
blast."

"Woe to the hireling hands foredoomed to
feel

How strong in labor's horny hand the steel."

'Troja fuit'—There was a period when Spain was entitled to all the martial celebrity which the historian or poet can bestow; when she possessed as many soldiers as citizens; when she did not condescend to fight her battles upon her own territory, but planted strange seas with the forest of her masts, and darkened remote skies with the multitude of her banners. But her spirit has decayed with her power: and, be it the withering influence of a degrading superstition; be it the influence of American wealth; be it her family alliances; be it the peculiar circumstances of Europe; be it the natural relaxation of minds once strained and goaded on by a spirit of romantic chivalry: we pretend not to state the cause, but the fact, we fear, is unquestionable; that, notwithstanding the displays of heroism which

have astonished us at Saragoza and Gerona, Spain, taken generally, has neither virtue to deserve freedom, nor courage to win it.—We do not say that England has done enough. Perhaps she should not have dissipated her armies in petty sprinklings upon the continent; but should have concentrated them in Spain, applied her force at the point of least resistance, and aimed the blow at the only heel where the tyrant appeared to be vulnerable. But the unexpected successes of the Spaniards in their first resistance; the breathing time, equally unexpected, twice offered them, first by the apprehension, and again by the actual breaking out of the Austrian war; the valour of the

British armies, and the reputation and skill of their generals; were circumstances which, though they did not constrain Spain to be free, yet proffered freedom to a country, virtuous enough to desire independence, and brave enough to contend for it. The die, we fear, is now cast: and though Providence, we are sure, will educe good out of evil; though the dawn of European emancipation may be less distant than some gloomy politicians forebode; though Freedom may now be harnessing her chariots, and even hastening the wheels of victory; still we fear that the triumphs of independence are not to be won upon the mountains of Spain*.

* We have much pleasure in announcing to our readers that a quarto edition of Mr. Heber's "Palestine," handsomely printed, has lately issued from the press of Harding and Wright. Annexed to it, is a fragment (we regret that it is only a fragment) from the same pen, entitled "The Passage of the Red Sea," which is scarcely inferior in interest (and that is no mean praise) to his first work. The following extract will teach our readers what they may expect from a perusal of it.

"Yet not from Israel fled the friendly light,
Or dark to them, or cheerless came the night:
Still in their van, along that dreadful road,
Blaz'd broad and fierce the brandish'd torch
of God.

Its meteor glare a tenfold lustre gave
On the long mirror of the rosy wave:
While its blest beams a sun-like heat supply,
Warm every cheek, and dance in every
eye.....

To them alone.....for Misraim's wizzard
train

Invoke for light their monster gods in vain:
Clouds heap'd on clouds their struggling
sight confine,

And tenfold darkness broods above their line.

Yet on they fare, by reckless vengeance
led,

And range unconscious through the ocean's
bed.

Till midway now.....that strange and fiery
form

Shew'd his dread visage lightening through
the storm;

With withering splendor blasted all their
might,

And brake their chariot-wheels, and marr'd
their coursers' flight.

'Fly, Misraim fly!.....The ravenous floods
they see,

And fiercer than the floods, the Deity.

'Fly, Misraim, fly!.....From Edom's coral
strand,

Again the prophet stretch'd his dreadful
wand:

With one wild crash the thundering waters
sweep,

And all is waves.....a dark and lonely deep.
Yet o'er those lonely waves such murmurs
past,

As mortal wailing swell'd the nightly blast:

And strange and sad the whispering surges
bore

The groans of Egypt to Arabia's shore."

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

In the press:—Observations on the present
State of Canada, and the United States, by
Mr. Lambert, in 3 vols. 8vo., with Engrav-

ings from Drawings on the Spot;—An Ac-
count of the British Settlement of Honduras,
with Sketches of the Manners and Customs
of the Mosquito Indians, by Capt. Hender-

son;—A Report of the Agriculture of Siberia, with Plates, by Mr. Macfarlane;—An Essay on the Use of a regulated Temperature in Winter-Cough and Consumption, including Observations on the Means of producing such a Temperature in the Chambers of Invalids, by Dr. Buxton;—An Authentic Narrative of Four Years' Residence at Tongataboo, one of the Friendly Islands;—and An Explanation of the Marks and Abbreviations used by Griesbach in his Edition of the New Testament, by Professor White.

Preparing for Publication: The Accounts of Alexander the Great, which are to be found in Eastern Writers, collected by Sir William Ouseley;—Observations made during a second Journey into Spain, by Mr. Robert Semple, embellished by a Variety of Plates;—and A History of Hertfordshire, by Mr. Clutterbuck.

The Collection of Voyages and Travels, in 28 vols., to correspond with the British Essayists, is ready for publication.

The Rev. James Parsons has undertaken to publish the remaining Collations of the Septuagint prepared by the late Dr. Holmes.

Dr. Cook, of Lawrence Kirk, who wrote on the resurrection of Christ, has nearly ready for the press a History of the Reformation, in two large quartos. The author is said to have detected many errors and false quotations in Hume.

Mr. B. Cook, of Birmingham, considering the superior advantage which would result from a discovery of some method of providing security against fires within doors, conceives that this desirable end might be, in a great measure, answered by the introduction of iron staircases. Common ones, he thinks, might be afforded as cheap as any kind of wood; or, where ornament is required, they might be made quite as elegant and handsome as those of the most costly materials. He also suggests the forming of the joists, rafters, and beams, which might be cast hollow, of the same metal; by which means fire could not be easily communicated from one room to another.

The annual courses of Lectures at the Surrey Institution, Blackfriars' Bridge, commenced on the 31st of October, at the house of the Institution; and will be continued every succeeding Tuesday and Thursday evenings, at seven o'clock, during the season: viz. Chemistry and Mineralogy, by Mr. Accum; Music, by Mr. S. Wesley; Experimental Philosophy, by Mr. Jackson; and Physiology, with Experiments, by Dr. Davis.

The London Company, who have the

Duke of Gordon's forests on lease, have determined to try the experiment of tar-making, in the extensive forests of the Spey.

Lately, a cause of some interest came on at the Suffolk assizes. It was brought by Mr. Smith, who is a Protestant Dissenter, to recover back the sum of 3d., which he had been obliged to pay to Johnson, a toll-keeper of the turnpike-gate at Halesworth, for a taxed cart, in which he was going on Sunday to divine worship, at a meeting-house at the above place. The plaintiff claimed an exemption from toll under the clause of the statute which gives exemptions to persons going to their *proper parochial church, chapel, or other places of public worship*. It was intended, by both parties, that a case should have been agreed on for the opinion of the court of King's Bench; but the judge was so decidedly of opinion that the plaintiff was entitled to the exemption, that he would allow only a verdict to be taken for him, with liberty for the defendant, if he thought proper, to move the court next term to have a nonsuit entered.

The following is said to be a certain method of destroying black beetles:—Strew the kitchen and other places frequented with them with common red wafers, which they eat with great avidity, and which, from the lead they contain, will in a short time destroy them all. This must be done every night, before the family retires to bed, and repeated till no more beetles remain. A quarter of a pound of wafers is, in general, sufficient to complete their destruction. Care should be taken to remove every other article of food out of their way.

The quantity of rain which fell in September was equal to four inches in depth, a quantity, perhaps, unprecedented at the like season in the meteorological annals of this country. The depth of rain in the two preceding months was likewise unusually great, having exceeded seven inches.

Among a heap of rubbish thrown out of the church of St. Leonard, in New Malton, was lately found a beautiful Roman gold coin, in high preservation, containing on the one side the inscription of *NERO CESAR AVGVSIVS*, with a laureated head, and on the reverse the inscription of *JVPIITER CVSTOS*, with the figure of Jupiter sitting, in his left hand a spear, and in his right hand lightning.

Mr. Hooker, jun., of Norwich, has lately returned from Iceland, where he spent the summer in investigating its natural history; collecting specimens, at a considerable expense, of quadrupeds, birds, insects, plants,

minerals, books, weapons, dresses, &c.; almost all of which, we are sorry to add, have been lost, in consequence of the vessel in which he embarked for London having taken fire, and been burnt to the water's edge.

Whenever cellars, or similar excavations, have been made in certain parts of Lancaster, a variety of Roman antiquities have been invariably discovered; and particularly in the upper part of Church Street, Lancaster. A few days ago, upon carrying a drain through this street, the foundation of a wall, composed of large hewn stones, laid in regular courses, was brought to light; also many fragments of a beautiful red species of pottery, with figures embossed in relief. On one, there is Apollo playing on a lyre; on another, a horse in full speed. It would appear that it has been the custom to stamp the makers' names on the bottom of these vessels, as letters, forming part of such names, are yet fresh on several of the fragments alluded to.

Government have determined to enlarge Sheerness dock-yard, for docking first-rate men of war. In addition to this improvement, a bridge is intended to be built over the river Swall, at the present King's Ferry, to the opposite shore in the Isle of Sheppy, which will be of great public advantage.

The immense works erected on that part of the coast of this country which cannot be considered under the protection of our shipping in the Downs, and which is immediately opposite to that great rendezvous of the French flotilla, Boulogne, are now nearly completed; they begin with the ancient castle of Dover, which, from its peculiar strength and elevated situation, has long been impregnable: government have, however, been employed in constructing subterraneous works, with barracks for 10,000 men. The height opposite the barracks is also regularly fortified by flanking redoubts, bastions, &c. &c. There is also a citadel, with ditch and draw-bridge, and barracks for 5000 men; a shaft of a most beautiful and commodious description, having four different stair-cases, communicates with the town, the height of which is upwards of 300 feet. By this shaft, it is calculated that 20,000 men might pass from the height to the town, or *vice versa*, in half an hour. There are also four other batteries; so that Dover is now the most completely fortified (except Malta and Gibraltar) of any place in the British dominions, and forms a most novel and interesting spectacle to the eye of the stranger. From Dover to Folkestone no

works of defence are necessary, as the cliff is inaccessible. From Folkestone to Dungeness, forming an open bay of about twenty miles in breadth, a great number of Martello towers are constructed, which are of a circular form, bomb proof, and have one gun of very large calibre on the top; they are so distributed, that no part of the coast which is assailable, is without the range of their shot: thirty men in each might defend themselves as long as their provision lasted, in perfect security. The old castle of Sandgate has also been greatly enlarged, and now contains a number of guns. A redoubt, consisting of bomb-proof towers and very formidable out-works, has also been erected at Brockman's Barn. At Shorncliffe, there is a battery called by that name; and at Hythe, Sutherland, and Menorief, batteries have been erected, which, with three others at Dungeness, complete the line of coast.

Petitions have been prepared and signed by great numbers of the inhabitants of the Isle of Man, praying the legislature to repeal an act which affords protection to the persons of debtors for debts contracted out of the island; and to make all such amenable in the same way as for insular debts.

The establishment of a royal dock-yard at Milford will, it is said, be carried into effect. The price of land in that neighbourhood has risen, in consequence, four and five hundred per cent.

An Order in Council has been issued, continuing the restriction on distilling spirits from grain, and allowing it from sugar, till six weeks after the meeting of parliament.

The Rev. Isaac Milner, D. D., Master of Queen's College, was, on the 4th instant, elected Vice-Chancellor of the University of Cambridge for the year ensuing.

The Rev. Ralph Tatham, M. A., Fellow of St. John's, and Robert Walpole, Esq., M. A., of Trinity College, have been nominated to the office of Public Orator of the University of Cambridge.

The Seatonian prize is this year adjudged to George Prynne, Esq., M. A., Fellow of Trinity College, for his poem, *The Conquest of Canaan*.

An Inquest was lately held on the body of Thomas Soaper, who died, at St. George's Hospital, by a bite of a rattle-snake. One of the assistant surgeons stated, that the deceased was brought there on Oct. 17: he examined the wound, which he was told proceeded from the bite or sting of a rattle-snake: it appeared like the prick of a pin between the fingers of the right hand. The wrist and hand were much swollen, and in

less than two hours the swelling had extended above the elbow. The man complained of the most excruciating pain, and his strength failed him. He continued in that state, without hopes of recovery, until the following Saturday, when there appeared a favourable change, and strong hopes were entertained that he would recover, until Thursday, when a mortification took place, and he died at a quarter before four on Saturday afternoon. The rattle-snake which produced this melancholy catastrophe is one which is exhibited in Piccadilly. The poor man, after irritating the snake, had incautiously put his hand within the cage in which it was confined.

IRELAND.

Some ancient deeds belonging to the Ormond family, of considerable importance, being supposed to remain in a subterraneous room, called the Evidence Chamber, in Ormond Castle, in the town of Kilkenny, which had not been explored in the memory of man, the law-agent of the family (Mr. Skelton) proposed to descend into it, which he did with considerable difficulty, preceded by two chimney-sweeper boys with torches. After a close research, he found an iron-bound oak trunk, in which many extraordinary papers were discovered, though not the records particularly sought for; amongst them were three in the hand-writing of King James, some in that of the Duke of Monmouth, and the then Duke of Ormond, and four from the celebrated Nell Gwynne, complaining of the non-payment of her court annuity; and several addressed to the Duke of Ormond, recommending the distressful situation of "*Poor Belle*" to his serious consideration; but the family have no clue by which to trace who this unfortunate fair one was. It is understood that Mr. Skelton has obtained the Earl of Ormond's permission to publish these papers.

FRANCE.

M. Alexandre, of Bourdeaux, employs a simple method of filtering water, without either sand, sponge, or pounded charcoal. It consists in merely causing the liquid to pass through the capillary tubes of a piece of half-worn-out cotton. It is well known that a skain of thread, or a ribbon, one end of which is put into a vessel, while the other hangs over the side, will very soon become a conductor of the liquid, which filters and runs off till the vessel is nearly empty. This experiment, M. Alexandre, has applied on a large scale, to the purification of the water of the Garonne.

M. Peron, during his voyage to the South Seas, collected a great number of that remarkable genus of animals, to which Linnaeus gave the name of *Medusa*, and has increased that family to more than 150 species. In an account lately presented by him to the National Institute, their singularities are well expressed in the following terms:—"Their substance seems to be merely a coagulated water; yet the most important functions of life are exercised in it. Their multiplication is prodigious; yet we know nothing of the peculiar mode in which it is effected. They are capable of attaining several feet in diameter, and the weight of fifty or sixty pounds; yet their nutritive system escapes our eyes. They execute the most rapid and long-continued movements; yet the details of their muscular system are imperceptible. They have a very active species of respiration, the true seat of which is a mystery. They appear extremely feeble; yet fish of considerable size form their daily prey, and dissolve in a few moments in their stomach. Many species of them shine in the night like balls of fire, and some sting or benumb the hand that touches them; yet the principles and agents of both these properties remain to be discovered." All the medusas have a gelatinous body, nearly resembling the cap of a mushroom, and hence denominated *umbrella*; but they differ in wanting, or having a mouth; in the mouth being simple, or multiplicitous; in the presence, or absence of a production resembling a pedicle; and in the edges of this pedicle, or of the mouth itself, being furnished with *tentacula*, or filaments, more or less numerous. From these characters, M. Peron forms divisions and subdivisions, under which every possible kind of medusa may be arranged. Some of these animals exhibit beautiful colours.

ITALY.

A phenomenon, attended with very mischievous effects, occurred on the 8th of July, near Aix, in the department of Mont Blanc. The wind was south, and the thermometer at 92°. A cloud appeared in the form of a water-spout, about six miles from Aix, at a considerable elevation. It proceeded along the chain of the Lesser Alps, situated north-west of Chambery; it was slightly charged with electric matter, and carried along with it a prodigious mass of flakes of ice, with a tremendous noise. Having traversed the distance of about eighteen miles, along the summit of the mountains, a contrary current of wind meeting it above lake Bourget,

about six miles from Aix, detached a portion which was carried toward the north-north-east; while the other continued its course westward, towards the Lyonnais. In both directions, the storm spread devastation through the valleys. The town of Annecy has not a single pane of glass, or tile, left whole. The lumps of ice were as large as a man's fist; some weighing three, three and a half, and even four pounds. Numbers of the country people are wounded, several shepherds are killed, and great numbers of cattle killed and wounded. The desolation is general throughout a tract of forty-two miles. The progress of the column of ice along the mountain, opposite to Aix, exhibited the

most terrible, and at the same time imposing, spectacle that can possibly be conceived.

By a decree of Murat, King of Naples, the following religious orders are suppressed throughout the whole kingdom; viz.—the Dominicans and all the detached monks of their order, the Minorites, the third Order of St. Francis, the Minimists, the two Carmelite Orders, the Brethren of St. Peter of Pisa, the Servites, the Brethren of St. John of God, the Trinitarians of Mercy (Spanish and Italian), the Augustines, the Sylvestrians, the Basilians, the Theatines, the Regular Minorites, the Cross Bearers, the Clerks of the Mother of God, the Bamalites, the Samaritanians, the Priests of St. Roche.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The National Jubilee politically and morally improved. By a Magistrate.

The Divinity of the Apocalypse demonstrated. By the Rev. J. M. Butt. 5s.

General Redemption, the only proper Basis of General Benevolence, a Letter addressed to Robert Hawker, D.D. By J. Evans, A.M. 1s. 6d.

The Ordination Service of the Rev. Jacob Snelgar, of High Wycombe, Buckinghamshire.—The Introductory Discourse, by the Rev. A. Douglas, of Reading, Berks.—The Charge, by the Rev. J. Banister, of Wareham, Dorset.—The Sermon, by the Rev. J. Clayton, jun. of London.

Sermons preached on the 25th of October, 1809; being the Day on which his Majesty King George the Third entered the fiftieth Year of his Reign*,—viz.

The British Jubilee: a Sermon preached in the Parish Church, and at the Mayor's Chapel, in Bristol. By the Rev. Tho. T. Biddulph, A.M. Minister of the said Pa-

rish, and Chaplain to the Right Hon. the Dowager Lady Bagot. 2s.

The Jubilee; or Motives for Thanksgiving and Congratulation derived from a Consideration of the Character and Conduct of our most gracious Sovereign King George the Third: a Sermon preached in the Chapel of the Foundling Hospital. By the Rev. John Hewlett, B.D. Morning Preacher to the said Charity, &c. &c.

The Jubilee: a Sermon preached at the Parish Church of Biddenden, Kent. By the Rev. Edward Nares, Rector.

Briton's Jubilee; or the Duties of Subjects to their King, and the Blessings of Liberty: a Sermon preached at the Chapel of the Rev. Rowland Hill, London. By John Griffin, Portsea. 1s. 6d.

National Gratitude: a Sermon preached before the Congregational Church assembling at Peckham, in Surrey. By William Bengo Collyer, D.D.

A Sermon preached at Bishop-Wearmouth Church, in the County of Durham. By Robert Gray, D.D. Rector of Bishop-Wearmouth, and Prebendary of Durham and Chichester.

The Duty of Britons to be thankful for their King: a Sermon preached in the Church of the united Parishes of St. Swithin and St. Mary Botham, Cannon Street. By Henry George Watkins, M.A. Rector of the said Parishes.

Intercession and Thanksgiving for Kings: a Discourse delivered in the Parish Church of Nettlebed and Pishill, Oxon. By the Rev. Henry Gamblett. 1s.

MISCELLANEOUS.

Collection of Portraits sketched from Life,

* It was our intention to have reviewed some of these Jubilee sermons; but as we were setting about the task, we found their number to increase so fast, that we determined at least to suspend our purpose, till we should be able to investigate somewhat more carefully their respective claims to attention. Mr. Jay acted prudently in taking the field alone. His sermon was preached, and also published, before those of his competitors for Jubilee honours; and, happily for him, it reached us, and was also reviewed, before any other had met our eye.

since 1793, by George Dance, R.A. and engraved by W. Daniel. No. III. 1*l.* 1*s.*

The Life of William Cobbett. By Himself. 2*s.* 6*d.*

Solomon, a Sacred Drama, translated from the German of Klopstock. By Rob. Huish.

The History of Rome, from the Building of the City to the Ruin of the Republic. By Edward Baldwin, Esq. 12*mo.* 4*s.*

Practical English Prosody and Versification. By J. Carey, LL. D. 4*s.*

A Key to the preceding. 2*s.* 6*d.*

Letters on Ancient History, exhibiting a summary View of the History, Geography, Manners, and Customs, of the Assyrian, Babylonian, Median, Persian, Egyptian, Israelitish, and Grecian Nations. By Miss Wilson. 12*mo.* 5*s.*

Vacation Evenings; or Conversations between a Governess and her Pupils. By Catharine Bayley. 3 vols. 12*mo.* 10*s.* 6*d.*

New British Spelling Book. By Joseph Guy. 8*s.* 6*d.*

The Simple Rules of Arithmetic, in Questions and Answers, suited to the Capacities of Children, with Tables of Weights and Measures. By George Reynolds. In two Parts, with an irregular Series of Blank Tables to each.

Grafton's Chronicle, or History of England, from 1189 to 1558 inclusive. 2 vols. royal 4*to.* 4*l.* 4*s.*

The Companion and Guide to the Laws of England. By a Member of the Hon. Society of the Inner Temple. 5*s.*

A Plain Statement of Facts in Favour of the Cow Pox. By John Thomson, M. D.

An Enquiry into the Laws of Epidemics, with Remarks on the Plans lately proposed for exterminating the Small Pox. By Joseph Adams, M. D.

The History of Canine Madness and Hydrophobia, with the Methods of Treatment, ancient and modern. By G. Lipscomb, M. D. 7*s.*

A Dictionary of Practical Surgery, collected from the best and most original Sources of Information, and illustrated with Critical Remarks. By Samuel Cooper. 8*vo.* 15*s.*

Facts and Observations on the Prevention, Causes, and Method of Treatment, in Pulmonary Consumption. By ——— Smith, M. D. 8*vo.* 3*s.*

An Essay on the Nature and Treatment of the Malignant, Contagious Ulcer, as it generally appears in the British Navy. By James Little.

Surgical Observations. By John Abernethy, F. R. S. Part I. 8*vo.* 7*s.*

Cursory Remarks on British Tactics, and

CHRIST. OBSERV. No. 95.

on Matters relating to the Defence of the Country; with Heads of a Plan for training the Population.

Letters from Portugal and Spain, written during the March of the British Troops, under Sir John Moore. By an Officer. 8*vo.* 12*s.*

Observations on the Movements of the British Army in Spain. By a British Officer.

Death of Buonaparté, and Universal Peace; a New Explanation of Nebuchadnezzar's Image, and Daniel's Four Beasts. By L. Mayer. 4*s.*

The Sixth Report of the Proceedings of the Committee for managing the Patriotic Fund, from the 1st of March, 1808, to the 28th of February, 1809. 4*s.*

The Ladies' Monitor, being a Series of Letters, first published in Bengal, on the Subject of Female Apparel. 6*s.*

Instructions to Masters of Ships, being a Digest of the Provisions, Penalties, &c. of the Pilots' Act, passed in the 48th Geo. III.; with Lists of the Pilots licensed by the Corporation of the Trinity House, and Tables of the Rates of Pilotage. 1*s.* 6*d.*

The Character of the King; or the Royal Jubilee: interspersed with authentic Anecdotes of his Majesty. 2*s.* 6*d.*

An Address to the Inhabitants of the United Kingdom of Great Britain and Ireland, on the approaching Jubilee. 1*s.*

A Vindication of the Jews. By Thomas Witherby. 7*s.*

The Opinions of different Authors on the Punishment of Death; selected at the request of a Society having for its Object the Diffusion of Knowledge respecting the Punishment of Death, and the Improvement of Prison Discipline. By Basil Montague, Esq. of Lincoln's Inn. 8*vo.* 8*s.*

A Treatise on the Corn Trade and Agriculture. By P. D. Parquot. 8*vo.* 4*s.*

Lord Somers's Tracts. By Walter Scott, Esq. Vol. II. royal 4*to.* 3*l.* 8*s.*

The First Book of Napoleon the Tyrant of the Earth. By Eliakim the Scribe. 8*vo.* 6*s.*

A Short Introduction to the Theory of Harmonies; or the Philosophy of Musical Sounds. By J. Marsh, Esq.

Iberia's Crisis; a Fragment of an Epic Poem, in three Parts, written in Spain; developing the Cause, Progress, and Events, of Spain's Crisis. Royal 8*vo.* 5*s.*

Sir Ralph Sadler's State Papers; with a Memoir of his Life, and some Historical Notes. By Walter Scott, Esq. 2 vols. 4*to.*

Historic Anecdotes and Secret Memoirs of the Legislative Union between Great

Britain and Ireland. By Sir Jonah Barrington. Part I. imperial 4to. 1*l.* 1*s.*

American Candour in a Tract lately published at Boston, entitled, an Analysis of the

Omitted among the Jubilee Sermons—viz.

The British Jubilee: a Sermon preached at the Scots Church, Crown Court, Covent Garden By George Greig, Minister of the said Church. Published by Desire. 1*s.* 6*d.*

An Exhortation to National Gratitude: a

late Correspondence between our Administration and Great Britain and France, with an Attempt to shew what are the real Causes of the Failure of the Negotiation.

Sermon preached at St. James's Church, Letchford, Warrington. By the Rev Solomon Pigott, A. M., Perpetual Curate. Published by particular Request. 1*s.*

RELIGIOUS INTELLIGENCE.

SPAIN.

SEVERAL decrees have lately been issued by King Joseph, on the subject of the religious establishments in Spain. To one of them, which suppresses the religious houses in Spain, we adverted in a former number. Such of the ecclesiastics as are not wanted for parochial duty have small pensions assigned them. By subsequent decrees, he has endeavoured farther to regulate the spiritual affairs of that kingdom. The archbishops and other dignitaries of the church are ordered to admit to open competition, in their churches and dioceses, for vacant canonries, cures, or benefices, those ex-regulars of the suppressed institutions who may, from their talents and conduct, be equally entitled with their secular brethren to the collation of such benefices. The parishes, however, which have hitherto been subject to the spiritual jurisdiction of the ex-regulars, shall be placed under that of the archbishops and bishops, and shall be ruled and administered by them as the other parts of their diocese. The wax-lights of the suppressed monasteries are placed at the disposal of the ministers of religion, to be distributed by them either among the churches which belonged to such convents, or among the poorer parishes. Another decree has been published by King Joseph, in which, after expressing his regret that, through the existing abuses in the collection of tithes, the parochial clergy are actually destitute of the necessities of life; and his anxiety to put an end to such a state of things, by making a permanent provision for a body of men so useful and respectable; he has fixed the minimum of the stipends of the parochial priests at 400 ducats a-year.

The beneficial tendency of these and similar regulations cannot be denied; and it is to be apprehended, that, while the Su-

preme Junta are continuing to uphold all the ancient abuses, and cherishing, by their language and example, the grossest parts of a degrading superstition, the usurper, merely by the apparent equity and liberality of his decrees, will do more to bend the people of Spain to his purpose, than he could effect by the employment of force.

THE POPE.

The Pope, whose constancy in suffering certainly entitles him to our sympathy, has been brought to Avignon, and there ordered into close confinement. He is even said to have been denied all intercourse with the attendants who followed him from Italy into France. But while we feel for the distresses of the individual, we cannot bring ourselves to deplore those occurrences, though produced by the instrumentality of Bonaparte, which serve to hasten the downfall of that spiritual tyranny which the Romish hierarchy have so long and so fatally exercised over the minds of men. It seems now drawing to a close; and we cannot indulge a wish that its fall should for one moment be delayed. If the papacy be justly designated by the title of Antichrist, what Christian can grieve on account of its extinction? Will he not rather rejoice in it, as the removal of a main obstacle to the extension of true evangelical light, the light of the word of God? It seems worthy of remark, that, at the very moment when that power is crumbling into dust, which has hitherto opposed an effectual barrier to the general communication of those divine writings which contain the everlasting charter of man's salvation, a society should have sprung up in this land, whose very object it is to send this Gospel to every nation under heaven. Nor ought we to disregard, among the signs of the times, the astonishing success which has already marked the progress of this so-

ciety. Five years have scarcely elapsed since it had an existence. It is now in a condition to realize the largest hopes of its projectors. It was proposed to embrace the world in its arms; and its arms, by the blessing of God, are now likely to prove capacious enough even for this magnificent, this God-like object. Amen. So be it.

ROMAN CATHOLICS OF IRELAND.

The delegates of this body have determined to renew their application to parliament in the ensuing session, for a release from all penal disabilities. In the discussions which have taken place on the propriety of this step, it was proposed to give to the King the right of exercising a negative in the appointment of Catholic Bishops: but this proposition was rejected by a large majority. It will be recollected, that, in the debates which have taken place in parliament on this delicate question, much stress was laid by the advocates in favour of the petitioners, though as it now appears without any ground, on the willingness of their clients to allow the King this negative. The determination of the body at large is, that no such negative shall be allowed.

We are not inclined to enter at present upon the consideration of all the intricacies of what is called the Catholic Question. On one point, however, we think all real well-wishers to the peace and prosperity of their country are agreed; and that is, that, *at the present moment*, the public agitation of this question can answer no other purposes than those of party—we had almost said, faction. It may serve to irritate and inflame a portion of the community whom all should rather be anxious to soothe, without the possibility of its producing any compensatory advantage whatever. It may serve to embarrass ministers, and to furnish a popular topic of crimination and debate; but it can promote no end which a true patriot could for one moment propose to himself, unless he should be under the predominant bias of that unhappy spirit of party, which leads men to identify the good of the country with their own advancement to power.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Of the formation and objects of this society we gave some account in our Number for May last. A Report has since been published, containing an account of the progress which has been made in carrying those objects into effect. They commenced their active labours on the 25th of March 1809

—the anniversary, be it remembered, of the abolition of the slave trade. They have opened a chapel in Church Street, Spitalfields, where the Rev. Mr. Frey, a converted Jew, preaches every Sunday evening to a crowded audience, among whom are many Jews:—the pew-openers are of that nation. Their charity school contains fifteen children, and there are several waiting to be admitted. In their free school, which is conducted on Mr. Lancaster's plan, there are upwards of three hundred children, many of whom are Jews:—the master and two of the monitors are Jews. Several tracts have been printed and distributed among the Jews; and a number of Bibles and Testaments have been purchased for the same purpose. One of the principal Jews in the kingdom, who has lately been baptized, has become one of the Vice-presidents of the infant society. A learned Rabbi, lately arrived from Palestine, has embraced the Christian faith, and is now placed under the instructions of a respectable clergyman of the Established Church, in the hope that in due time he may become a minister of the Gospel among his brethren.

Several circumstances are related in the Report, which serve to shew that such a society as the present was greatly needed, and that its benevolent efforts are likely to be productive of great good. Some of the children particularly, who have been taken under the wing of the society, have been rescued from situations of the utmost distress and peril. We select the following cases:—

A youth, about fourteen years of age, applied himself for admission, having only a mother, who could do nothing for him. He lived by selling fruit, &c. Sometimes he had bread and sometimes he had none: and although he lodged among the most infamous of his brethren, it appears his mind was not so much contaminated with their vices as might have been expected. He had often been enticed to connect himself with a gang of pick-pockets; and the very night that the committee admitted him into their house, he was to have gone with them for the first time. He says he is happier now than he ever was in his life; and is one of the monitors in the free school.

Two of the children, one aged five, and the other six years old, were brought by the father almost starved, and almost naked, himself the picture of misery—which was owing to his habits of drunkenness. The Committee admitted the children, and conversed with the parent: they exhorted him to change his course of life, and attend the

preaching of the Gospel. He has so far listened to their counsel, that he now attends divine service; and though before he was filthy and truly disgusting, he is now clean and decent in his appearance.

The Committee state, that they have been encouraged in their attempts by a liberal subscription from those to whom they have applied; and by the patronage of a most amiable Prince, who is ever ready to promote the happiness of his fellow-creatures: but as their plans will require large funds to be carried into effect, they trust they will not be disappointed in their expectations of adequate pecuniary support from their fellow-christians.

Our readers will probably be interested by the following extract from the Report of this society. The account, we are told, is taken "from the well-authenticated narrative of Solomon Dutich, a learned Rabbi, and teacher of several synagogues in Germany; who having travelled, for seven years, from place to place, under doubts as to the truth of Christianity, at length openly professed himself a disciple of Christ, and lived and died in Holland as a minister of the Gospel. The Rev. Mr. Voss," it is added, "now employed as a missionary in the East Indies, had been his fellow-student at the university of Utrecht; and they frequently afterwards, in the exercise of their ministry, exchanged pulpits with each other.

"In the year 1762, Oct. 21, I arrived at one of the chief cities of Saxony, which for particular reasons I shall not mention. The Rabbi of the city behaved in the most friendly manner to me. The 24th Nov. I had read so far of my Bible as the 53d chapter of Isaiah, which I took now for the first time under my proper consideration. The Lord was pleased to open the eyes of my understanding plainly to comprehend that the prophet spake here of the Messiah who was to suffer death for our sins. But Satan endeavoured to raise in me many doubts against that explanation. Wherefore I resolved to converse with my friend (the above mentioned Rabbi) about the contents of this chapter: neither could I find rest within me till I actually went to him. I had scarcely introduced my desire, when he looked steadfastly in my face, and made signs with his eyes to be silent, immediately repeating something out of the Talmud. In the evening his wife and children went to the play-house, leaving us to ourselves; they were scarcely out of sight, before he took me into another room, which he locked upon us; but put me into a terrible fright, imagining

for certain that he had received some intelligence of my case, and would now seek to make me answerable for my conduct with my life. But I was soon freed from my fears, when with tears in his eyes he spake thus to me: 'O, Mr. Solomon, my beloved and faithful brother! I will disclose all the secrets of my heart unto you; but it is under the express condition that you keep the secret, for if the least word should get vent by you among the Jews, I shall, for my own security, charge you with what I should confess to you, and make you the author of it; in which case, it is easy to comprehend what a persecution you will be exposed to. This pre-supposed, I will now no longer withhold from you the secrets of my heart. Did you not desire me to explain to you the 53d of Isaiah?' Having answered in the affirmative, he went into another room, and brought from thence a German Bible, out of which he read to me, with the greatest reverence and devotion, the 26th chapter of Matthew, and then addressed me thus, 'My beloved friend, you see here in the 53d of Isaiah, the clearest prophecy of the Messiah, who should be *scorned* and *despised*, and even *suffer death*, and for what? for his own trespasses? Oh no! it was for our iniquities and for our trespasses; which you will clearly perceive, and even must be allowed by many of our Rabbis. But in that chapter which I have read to you out of the German book is contained the fulfilment of the prophecy of Isaiah. *Jesus of Nazareth is the true Messiah*; but alas! what an unhappy thing is that to us? Our forefathers, who lived in his days, would not receive nor acknowledge him as the true Messiah and Saviour, and should you ask me why they did not, I could answer you a great deal on that head; but I am sorry our time is too short to give a full insight into the extreme blindness and prejudices of our forefathers in general in those days: their poor and unhappy offspring, following their example, have continued in their blind ways, and have led us on as blind leaders to this very day. O! what shall I, poor wretched creature, now do or undertake? I see clearly the beams of the sun shining into my understanding, but cannot possibly rise out of the dark cloud. How could I leave my wife, whom I love as myself? and how could I abandon my children, who are of my own flesh and blood? O, my heart! my fatherly heart cannot bear the thought of it! Besides, by what means could I get my bread? I cannot labour, having learnt no business; and to seek my support from charity is revolting against my nature; besides

this, I am afraid of being turned off by the Christians, who, without doubt, would mistrust my sincerity, after they have so often been deceived by false and inconstant proselytes. What shall I do, miserable as I am!' Having related to him all the ways in which the Lord had led me from the beginning, he fell down on his knees, and shed a flood of tears. It is impossible for me to de-

scribe the anxiety of his soul; he prayed with a broken and contrite heart before God, that he might in pity look down upon him, and grant him the same grace as to me; to deny himself and unloose his heart from all temporal concerns, enabling him to rely and trust in him alone.—See *S. Dutch's Narrative*. London edition, 1771, page 33."

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

AT a meeting of the French Conservative Senate, on the 3d of October, a decree was proposed, and of course adopted, ordering a levy of 36,000 men to be drawn from the new classes of the conscription of 1806, 1807, 1808, 1809, and 1810. This decree is represented as the result of a prudent foresight, and of the unceasing anxiety of Bonaparte for the public interest. Its object is to keep up the French armies to their full establishment. The following passage in the speech of the minister of war, in which this levy is proposed, is obviously intended for the meridian of England:—

"In considering the situation of your enemies' armies, and the results of the English expeditions, can we, without a degree of satisfaction, behold England, in imitation of Austria, making efforts disproportionate to her means, and the wants of her navy? What can she expect from this contest upon land, and man to man, with France, that shall not redound to her own injury and disgrace?

"Sire, the French people will have to thank your Majesty for the inexpressible advantage and glory of a peace, conquered without maritime expeditions, from an enemy who, by his situation, thought himself free from all attack. Every serious attempt upon the continent, on the part of the English, is a step towards a general peace.

"The English ministers who preceded the members of the present government, a more able set of men than the latter, were well convinced of this truth, and took good care not to commit themselves in an unequal contest. It did not escape their observation, that, to carry on a long war, it was necessary that it should press lightly upon the people who had to support it.

"Within the last twelve months the war has cost England more blood than she had previously shed from the period when she broke the peace of Amiens. Committed in the battles of Spain and Portugal, whence her duty and her interest forbid her to recede, she will see those countries become the tomb of her bravest warriors. Sorrow for their loss will at length produce in the minds of the English people a well-founded abhorrence of those cruel men, whose ambition and frantic hatred dared to pronounce the expression of eternal war. It will excite in that people the wish for a general peace, which every man of good sense may predict to be near at hand, if the English persist in a continental contest."

The peace between France and Austria was signed on the 14th of October. Bonaparte acquires for himself no great extent of territory. His chief acquisitions are on the coast of the Adriatic, where Austria has ceded to him Fiume and Trieste, with the whole of the country south of the Saave. To this district he has given the name of Illyria, and incorporated it with the kingdom of Italy. One main object, in this accession of territory, is doubtless to further his designs on British commerce. To Russia is ceded so much territory in Eastern Galicia as will be found to contain 400,000 inhabitants, a share of the spoil which we should think would hardly satisfy that power. With this exception, the conquests in Austrian Poland are added to the dominions of the King of Saxony. The largest cessions are made to the league of the Rhine, and placed at Bonaparte's disposal for the benefit of the sovereigns of that league. They comprehend the territory of Saltzburgh, and the greatest part of Upper Austria. The Emperor of Austria recognises all the all-

rations which have taken place, or may subsequently take place, in Spain, Portugal, and Italy; and he accedes to the prohibitory system with respect to England, with whom he is to break off all intercourse. The only mention made of the Tyrol in the treaty, is an engagement, on the part of the Emperor of France, to procure (we presume from the King of Bavaria) a full and complete pardon for its inhabitants; so that they shall not be prosecuted in person or property. This engagement will of course be construed to attach only in the case of their submission. But as they have not submitted—an event probably foreseen at the time—Bonaparte will accredit his magnanimity by this article, without losing the opportunity he will probably enjoy of glutting his revenge. The Tyrolese have certainly made a most brave, and for the time effectual, resistance to the French and Bavarian troops who have approached their mountains: but we greatly fear that still severer contests await them, as large bodies of troops were drawing round them in every direction. Two deputies from that country have arrived in England, to solicit assistance: but it is not very obvious by what means our help can reach them, shut out as they are from all communication with the sea-coast. By means of our credit we may indeed convey to them money, which, in the present distressed state of their country, may be of great use to them: and as they appear, if we may credit the representations of their deputies, determined never again to yield to “the iron sceptre of Bavaria,” we certainly are bound by considerations of policy, even if we had no more generous motive, to render their valour as serviceable as may be possible to the common cause. They doubtless have done much already: and if Bonaparte be determined on subduing them, he may find that 150,000 sharp-shooters, secured by the rocks and almost inaccessible fastnesses of their Alpine country, may cost him more dearly than even the conquest of Austria. The French have not scrupled to permit the publication in the continental journals of several signal defeats which their troops have already sustained from these gallant mountaineers; and one, which a large army under the Duke of Dantzick experienced in August last, is detailed at great length in the *Hamburgh Correspondenten*.

An authentic copy of the treaty of peace between Russia and Sweden has at length reached this country. Finland and the Isle of Aland are ceded to Russia. The articles

relating to British commerce are more favourable than was expected. Sweden promises to adhere to the continental system, with such modifications as shall be agreed to in the negociation about to be opened with France and Denmark: and in the mean time, she shuts her ports both to the ships of war and merchantmen of Great Britain, with the exception of salt and colonial produce, which habit has rendered necessary to the people of Sweden.

A new constitution has been given to Sweden, by which the powers of the monarch, formerly despotic, are greatly limited. He cannot now act without the advice of a council composed chiefly of the ministers of state, who are responsible for such advice. Under this restriction, he may declare war and conclude peace; appoint to all offices civil and military; and entirely govern the army and navy. But he cannot cause any one to be deprived of life, liberty, honour, or property, without trial and judgment; nor can he persecute any one for his religious opinions. He cannot remove a judge, without proof of criminality. The States of the kingdom are to assemble every fifth year; and at each diet, a committee shall be appointed to inquire into the conduct of ministers, and to guard the liberty of the press. The whole constitution seems to betray an effort to approach the model of that of this country.

An armistice has been concluded between Denmark and Sweden, to commence on the 12th of November.

Little that is interesting has occurred on the Spanish Peninsula, since we last adverted to its state. The army formerly commanded by General Ney, but then under the orders of General Marchand, consisting of about 12,000 men, attacked on the 18th of October, in the neighbourhood of Salamanca, about 19,000 Spaniards under the Duc del Parque, but were defeated, after an obstinate conflict, with the loss of 1100 killed, besides wounded and prisoners.

It is confidently stated in the French papers, that General Blake's army, 25,000 strong, was defeated in Catalonia about the 20th of October; and that he had lost in the engagement one third of his troops, and all his baggage, ammunition, and artillery. This disastrous account, we trust, will not be confirmed.

We fear that there is no reason to doubt that large bodies of French troops are pouring into Spain.

Lord Wellington has been appointed, by

the Prince Regent, Captain Generalissimo, and supreme head of Portugal.

The Russians are said to have obtained some important advantages over the Turks. And it is rumoured that Bonaparte intends to march an army through Dalmatia, in order to forward the long-projected dismemberment of that tottering empire. On the other hand, it is affirmed that Persia is coming with a large force to the assistance of Turkey. We do not vouch for any of these rumours.

We cannot close our notice of continental politics, without adverting to rumours of another description; we mean those which have been circulated respecting Bonaparte. His mental derangement has been generally spoken of. By some, his malady is stated to be of the epileptic kind: and there are persons who affirm it to be the *morbus pediculus*. We pretend not to say what may have been the nature of his indisposition: but there are various circumstances which

prove that the reports on this subject have not been without foundation. The dilatory progress of the negotiations on the banks of the Danube; the sudden and continued suspension of those vaunting bulletins, the productions of Bonaparte's own pen, which were never before withheld under similar circumstances; the rapid journey of his physician from Paris to Vienna, without any adequate cause being assigned for it; the extraordinary stillness of his own journey, not to Paris, but to Fontainebleau; the privacy in which he appears to have lived there; and the solicitude manifested by his official journal to have it believed that he enjoys the best health, are some of the strongest of those circumstances; and their concurrence on this occasion is certainly remarkable. He has ventured, however, to name a day for his appearance at the Tuilleries, when he is to give a splendid *fête* to the King of Saxony, who is about to visit him. If he keep his engagement, it will at least prove that his malady is no longer formidable.

GREAT BRITAIN.

DOMESTIC INTELLIGENCE.

THE new ministerial arrangements cannot as yet be considered as complete. The Marquis Wellesley is understood to have signified his intention of adhering to the present government, and his readiness to accept of an official situation. What that situation will be will now be soon determined, his Lordship's return from Spain having taken place. In the mean time Lord Liverpool has undertaken the conduct of the colonial and war department, the Hon. Richard Ryder has been appointed secretary of state for the home department, and Lord Palmerston secretary at war. Mr. Robert Dundas has resumed the presidency of the board of controul; Mr. Wellesley Pole has removed from the Admiralty to supply his place as chief secretary for Ireland; and Mr. Croker has been appointed secretary to the Admiralty. The cabinet, for the present, consists of Lords Eldon, Liverpool, Bathurst, Camden, Westmorland, Harrowby, Mulgrave, and Chatham, Mr. Perceval, and Mr. Ryder.

It is now generally believed to be the determination of Government to evacuate the island of Walcheren. Our troops have continued to be very sickly; and the French are said to be collecting a large force in its neighbourhood.

The following account shews what has been redeemed of the National Debt, the Land-Tax, and Imperial Loan, to the 1st of November, 1809.—

Redeemed by annual Mil-	
lion, &c.	£76,621,173
Ditto on account of Loans	81,894,641
Ditto by Land-Tax	23,384,963
Ditto by 4l. per Cent. per Ann.	
on Imperial Loan	1,007,033
Transferred for Purchase of Life	
Annuities	919,903
Total	£183,827,713

The sum to be expended in the ensuing quarter is 2,893,377l. 11s. 9d.

Mr. Wardle has moved the Court of King's Bench for a new trial of the cause lately tried between him and Mr. Wright; but his application has been refused, on the ground that there is no part of the new evidence which he proposed to adduce, which he might not have produced on the first trial.

NAVAL INTELLIGENCE.

The French privateers have continued to infest the Channel in great numbers, and to approach even to the very mouths of our harbours. Several of them have been captured: but it excites very general murmurs in the mercantile part of the community.

That measures should not be taken by the Admiralty to give a more effectual check to the depredations daily committed on our commerce, within sight of our own shores.

Several large fleets have arrived from the Baltic in the course of the present month, loaded with all kinds of naval stores. Hemp has fallen, in consequence, thirty or forty pounds a ton.

Some commercial regulations have been agreed on between General Carmichael and the Governor of the Spanish part of St. Domingo, by which British ships are admitted into the ports of that island on the same footing as Spanish ships.

Rumours have been current of an engagement having taken place in the Mediterranean between the Toulon fleet and that of Lord Collingwood, which ended in the defeat of the former: but no confirmation of the intelligence has yet been received.

An attack has been made, by a detach-

ment of British troops from Malta, on the Seven Islands, near the entrance of the Adriatic. Zante and Cephalonia had yielded without resistance; but a vigorous opposition was expected at Corfu. The principal town is defended by a castle, which may be made almost impregnable. This circumstance, at the same time, renders the possession of it more desirable than that of any of the others. It may serve in the Mediterranean the same important commercial purposes which Heligoland has answered in the North Sea.

The non-intercourse act appears to be rigidly enforced in the United States. A vessel has arrived at Plymouth from Boston, in ballast, not having been permitted to load any goods on board. Our intercourse with America will, however, be continued, through the medium of such neutral ports as the Azores, Madeira, Lisbon, Cadiz, &c. &c.

DEATHS.

Oct. 30. At his house in town, in the 72d year of his age, the Duke of Portland. He is succeeded in his title and estates by his son, the Marquis of Titchfield, now Duke of Portland.

Nov. 14. At Lansdowne House, Berkeley Square, in the 44th year of his age, the Marquis of Lansdowne. His Lordship having left no issue, his title, and the immense

Lansdowne estates, descend to his only brother, Lord Henry Petty.

Nov. 9. In London, — Hill, Esq. He has left behind him property to the enormous amount of upwards of 900,000*l.*, which he amassed by means of the powder mills at Whitton. To two gentlemen, who were formerly his clerks, he has left a legacy of about 430,000*l.* each.

ANSWERS TO CORRESPONDENTS.

W. T.; A. S.; P. L. H.; Φίλος; INVESTIGATOR; PHILO-MUSICUS; DE CIRBIED; S. P.; S. B.; and S. T. T. O. P.; have been received and will be attended to.

The Dialogue between a Calvinist and an Arminian, we are sorry to say we must decline to insert: not because we have any objection to an amicable discussion of the points at issue between these two parties; but because, in the present instance, the disputants do not seem to understand their own professed principles. It may be said of the Pelagian, but cannot with truth be said of the Arminian, that he denies the doctrine of original sin and human depravity. Let this one instance suffice to convince the fair writer, that she must read a great deal more than she has yet done before she is qualified to arbitrate in this theological contest. If she doubts the justice of our remark, let her only read, we will not impose a harder task, Fletcher's Appeal, and Gisborne's Sermons. But let not our fair correspondent, or any of our fair readers, so far mistake us as to suppose that we mean to recommend to them a prosecution of this particular inquiry. We have been warm advocates for extending the range of female education; but we cannot think that it would contribute to the improvement of their minds, either in feminine grace or in useful knowledge, to enter upon the rough and intricate paths into which this subject would lead them. We could name more beneficial, as well as becoming, employments for young ladies, than weaving arguments on the subject of "fate and free-will," or unravelling the knots of polemical theology.